

Sips of Sweetnesse;
OR,
CONSOLATION
FOR
Weake BELIEVERS.
A

Treatise, discoursing of the
*Sweetnesse of Christs carriage to-
wards all his weake Members.*

Particularly to such as are weake either,

- { 1. *Habitually*; or
{ 2. *Accidentally*, by reason of
 { 1. *Working*.
 { 2. *Sinning*; or
 { 3. *Suffering*.

Being the summe of certaine Sermons
Preached upon *Isa. 40. 11.*

By *John Durant* Preacher of the Gospel
in the City of *Canterbury*.

וּפְרִיּוֹ מִתּוֹק לַחֲכִי

i.e. *His fruit was sweet to my taste, Cant. 2. 3.*

וְכָלּוֹ מִחֲמֵדִים

i.e. *All of him is desirable. Cant. 5. 16.*

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sold at her shop in *Popes-head Alley*, 1649.

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TO THE
Candid and Christian
READER.



*Hou art here presented
with some Sips of
Christs, streaming
through a poore crea-
ture. If thou expect* *25/27*

*any puddle in them (as sure thou
mayest) its by reason of the polluted
breast through which they came, for
the fountaine was cleare. Its our
misery that pure flowings forth
from Christ, become impure in
their passage through us : As the
water, which in its fountaine was as
cleare as Christall, becomes muddy
in its course through some kennell.
I wish I were sensible enough of what
a filthy kennell my heart is. Sure I
am, if there be any clearenesse or com-*

To the Reader.

fort in what is offered, its not mine,
but Christs.

*Twas a rainy day in which those
thoughts were brought forth. My owne
heart needed some refreshing; and
Christs Spirit brought that Text to
my hands, which is treated of in this
Discourse. Concerning which, I have
this to say.*

*If thou expect strong meat, tis
not here: All that I pretend to (and oh
that I may attaine that!) is to
give milke to babes. If free grace
have dignified me with that worthy
name (Beleever.) I must adde to it
this Epithite (weake.) Being such I
so spake: And (as our Proverb is) I
measured others corne by my
owne bushell. I thought some might
be as I was, and am, weak: And if
thou art strong, I have nothing to say
to thee but this; Be not high minded,
but feare: Even the men in Christ,
sometimes are as the children, weake.
But if thou be either habitually or
ac-*

To the Reader.

cidentally weake : here is a Sip for thee, I promise no more : Neither wilt thou finde so much, if Christ doe not undertake (which I have desired and doe) to make my promise good.

That which encouraged me to appeare in Print, was this hope, that as Christ had made this some way sweet in the Pulpit, so he would also make it in the Presse. Some Lambs of Christ were refreshed in the preaching of this : and that made me hope, that some others might also be refreshed by its perusall. I must proclaime it to the glory of free grace, that my owne soul hath tasted some sweetnesse by what Christ gave in to mee in this Treatise : And because I would not eat my morsells alone, I was the willing to this worke of publishing.

If I might be a meanes to give a Sip of consolation to some weake Beleever, I have my reward in this, and encouragement to the like.

Its Christs peculiar Prerogative

To the Reader.

(and therefore Paul and Timothy would not pretend unto it) to have dominion over faith : Tis hard enough for any (too much for me) to be counted helping of his peoples joy. I have alwayes feared that Kingly-evill, which I see swell under the throats of some ; while they rather Magisterially presse things upon peoples consciences, then Ministerially helpe beleevvers comforts. To this last I have aimed, and if I obtaine it not, I confesse I have missed my marke.

I have studied to be above offences ; therefore I shall not print complaints, otherwise I might sigh and say, that I knew what David meant, when he said, his soule was among Lions, &c. Psal. 57. 4. Some have beene so weake as to deny, others worse, to endeavour to disgrace my Ministry : But Christ (whom I lesse, who inabled me, for that he counted me faithfull, putting me into the Ministry) hath
sweetned

To the Reader.

sweetned my endeavours , by causing some of his sheep (who know his voyce) to owne my Ministry, and vindicate me from being a stranger. Its my humble hope , that if thou be a Lambe of Christ , thou wilt in this (though through an oaten reed) heare his voice; which (if thou doe) follow it.

When I shall understand, that what is now Printed, either pleases, or profits any poor beleeving soul , I shall be encouraged to publish something besides, of the like nature to this, viz. The sweetnesse of Christs carriage to beleevers under temptations : And also the tendernesse of his heart towards beleevers, with reference to their ignorance, unbeleefe, and inability to act.

At present I have done, when I have intreated thee (Reader) to pray for me, that I may finde grace to be faithfull , and wisdome to be skilfull in feeding the Lambs of Christ,

To the Reader.

the flock of God, over which the Holy Ghost hath made me overseer; That in the day of my Masters coming, I may be able to give up my account with comfort.

If thou in this be my Remembrancer to the Throne of Grace, thou wilt doe an office of charity for, and lay an obligation of service upon him, who is,

Reader,

The meanest of the

Servants of Christ.

John Durant.



Sips of Sweetnesse;
O R,
Consolation for weake
B E L E E V E R S.

SECT. I.

*Declaring Christs sweet carriage to all
his weake members.*

Isaiah 40.11.

*He shall feed his flocke like a shepheard; he
shall gather the Lambs with his arme,
and carry them in his bosome; he shall
gently lead those that are with young.*

C H A P. I.

*The Introduction to the Text, with the drift
and scope of the words.*

T hath still been the de-
signe of the Enemy of
our salvation, Sathan; to
keep soules from clo- Heb. 2. 10.
sing with the Author τὸν ἀρχι-
and Captain of our salvation, Jesus Christ. γόν τῆς σω-
Now τῆς πίστεως.

Eph. 6. 11.
put on the

Now for the advancement of this his
 designe , he doth still endeavour (a-
 mongst other his *wiles*) to raise and
 nourish in the hearts and mindes of
 poore soules very hard thoughts of
 Jesus Christ. If Sathan cannot keepe
 soules in his *slavery* (as he doth the
 Indians) by representing himselfe to
 them as *terrible* , he will (if possible)
 keep them from entring into Christs
service , by perswading them that he
 is not *mercifull*. Indeed it is the De-
 vills maine *designe*, to detaine a poore
 soule alway under his owne *yoake*; and
 to this end he would faine delude the
 soule , by making it beleewe tis all
golden; but if he misse in this, his next
 method is to dissuade the soule from
 taking up Christs *yoak*; and therefore he
 endeavours to deceive, by pressing the
 soul that tis all *iron* : and if a soule
 desert him , and will serve Christ, he
 must look (so the Serpent insinuates)
 to meet with *hard* *employment* , and a
harsh *Master*, in whose service he must
 expect *many sorrows*, but few *joyes*, great
worke, and little *wages*.

But in all this Sathan acts like him-
 selfe, a *lyar* , and speaks of himselfe,
 lyes.

lies. For surely never did poor soul give up its name (and with that its heart) to the service of Jesus Christ, but found both in the Master and the service incomparable sweetnesse. 'Twas but a slanderous, and slender excuse of him in the Parable, that said he knew Christ was an *austere master*. The faithful servants found Christs bounty, fully confuting that slander. Indeed Christ is a *Lion*, and so knowes how to be angry, and teare in peeces such as forget him and themselves, & forsake their owne mercies, by hearkning to lying vanities, preferring Sathans slavery, before his service. But Jesus is also a *Lamb* (and so fitted to be kinde) and he knows how to follow such poore soules with embraces of love, as love themselves by loving him; and cleaving to him forsake all things else. True it is, Christ is great, and if sinners stubbornly stand out, they shall feelee that he is *severe*; but with all he is *good*: and if soules sincerely come to him, they shall taste that he is *sweet*. Indeed the Lord Jesus is a *flame of fire* to consume those that obstinately refuse to hearken to the

Luk. 19.22
ἀνδραγαθίας
ἀνθρώπων.

Sips of Sweetnesse; or,
the Gospel : but withall he is a *sea of love* to comfort all those that cordially obey it, by *taking him*. However *Goats* out of his fold shall finde him *dreadfull*; *poore Lambs* within the fold both doe, and shall finde him *mercifull*. This is that which this great Prophet in this place prophesieth concerning *Jesus Christ*. Where speaking of *Christs carriage* towards all his members, he saith that, before time, which beleevers seale to in time, *viz.* That never did any soul, which received *Christ* as tendred in the Gospel, miscarry either through want or weaknesse : For *Christ* still fed and carried it, &c. This I conceive to be the scope of this Propheticall speech concerning *Christ* : namely, that his carriage should be full of sweetnesse towards all his members, especially such of them as are weaker then the rest.

C H A P. II.

The Context, with the Division of the words and the Doctrines arising from them.

IN the beginning of the Chapter, the Prophet brings in God, commanding to preach comfort to his people. *Comfort ye, comfort ye my people saith your God. Its Gods mercy that he hath provided; and Ministers duty they should preach comfort to the godly.* The coherence and dependence of the Text.

Being commanded to preach comfortably, he brings in the *Baptist*, ushering in of *Christ*, v. 3. *If comfort be to be preached, Christ is to be the Text.*

Speaking of *Christ* he presents him comming with a *strong hand*, v. 10. *Indeed such a Saviour doth the soule need, who hath a strong hand able to rescue the poore Lamb, out of the mouth of the devouring Lion.* And that *Christ* might be seen to be a *suitable and sweet Saviour*, the Prophet addes; that as he was *powerfull*, and so able to rescue the poore sinner: in like manner he was *mercifull*, and so willing to feed the soule when it *hungred*; and to gather it in
case

Sips of Sweetnesse; Or,

case it *wandred*, and in case of *weaknesse*, to carry it in his bosome. So that in these words Christ is held out, under the similitude of a *Shepherd*, carrying himselfe in all things, as a *Faithfull* and *mercifull* shepherd to poor souls. In generall 'tis said he should feed his flock; and answerable to particular necessity of the weake of the flock, he is also particularly described to be *carefull*: As in case the soule wanders, (as sometimes the best [sheep] doe) It is said, he shall gather it, the word is, *קָאָפַּ* which signifies a *carefull* gathe-

ring, and therefore so used, *Gen. 41. 48.* *Ioseph* was not more carefull in gathering up the food of the seven years, then *Iesus* is in gathering wandering beleivers. And in case of *weaknesse* (as Lambs will be) Christ is said to carry them; the word is, *נָשָׂא*.

from *נָשָׂא* which is not onely to carry, but to take up, (as supposing they may be fallen) and carry. And lastly, in case of breeding, or being with young. It is prophesied of Christ, that he would lead them. Yea and that all these

Consolation for weake Beleevers.

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these acts of Christ might be set out in their full sweetnesse; every one of them is hightened by its manner of performance. He will gather the wandering with *his arme*, and carry the weakling in *his bosome*, and lead the breeding gently in *his hand*, for so the word לָקַח signifies, as I shall shew

hereafter. So that now the words holding out, Christs sweet carriage towards his members, doe easily divide themselves into these particulars.

1. The Generall carriage of Christ towards all his, he shall feed them.
2. The speciall carriage of Christ towards the weake; held out in the
1. Substance, which (as the golden apples) is set down in three particulars.
1. For the wanderers; he will gather them.
2. For the weak ones, the Lambs, he will carry them. And
3. For the Ewes (as I may so say) he will lead them.
2. Circumstance, which sets out the golden apples in pictures of silver. He will doe all these in a sweet and

Division
of the
words.

*Sips of Sweetnesse ; or ,
and safe way gather with his
arme, carry in his bosome, and lead
(Jacob-like) very gently, those that
are with young.*

I might observe divers Doctrines
from these words; As,

1 Pet. 2. 25.
eis tov pnti-
pota.

1. *Jesus Christ is the great Shepherd of
the souls of all Gods Elect.*

2. *As God the Father hath made Christ
chiefe Shepherd of our souls; so he did, doth,
and will discharge his trust carefully, faith-
fully, and tenderly.*

3. *There are diversities of formes in
Christs fold : some are Lambs, weak; some
Ewes, big with young.*

4. *Jesus Christ carrieth himselfe in a
suitable way to all the soules that be in his
flocke.*

These, and many such I might
note, but I passe them as not aiming
at any thing in this Discourse from
this place, but onely the carriage of
Christ, as it is described with reference
to his weak ones

CHAP.

CHAP. III.

The maine Doctrine propounded
and opened.

THE chiefe thing which I aime at,
being the comfort of weake
Saints, in observing the carriage of
Christ towards such: I shall hold it
out in this Doctrine.

Jesus Christ carries himselfe very
sweetly, and tenderly, as towards all his mem-
bers, so towards his weake members especi-
ally: Or,

The
Doctrine.

Christ's carriage, is specially sweet and
tender, towards every poor, weake beleever.

I suppose it lyes fully and cleare in
this place, as I shall shew hereafter.
For the opening of this Doctrine, it
being a Theological Proposition; I shall
first explaine the subject, and then the
predicate thereof.

Explicati-
on.

1. The subject of the Doctrine, and
discourse, is the carriage of Christ. And
this is nothing else, but the way, or
manner of Christs manifesting of himselfe
through sundry, and various dispensations
towards the scales of his.

What
Christs
carriage is.

2. The predicate, of the thing
which

B

which we affirme of this demeanour of Christ, is, that it is sweet and tender now although the full meaning of these words, as they relate to Christs carriage, cannot be sufficiently expressed (which is its glory) yet I shall offer what I intend in two steps.

1. Negatively, Christ doth not carry himselfe in harsh, sowre, severe manner, as some doe: Indeed the wicked servant said, that he, Christ, was an austere man (the Syriac signifies a hard man). But however he said; those that have tasted Christs carriage, can confute this slander. None of his have any just ground to complaine of Christs as he in the Poet of a self-conceited servant-despising-Master. However

Aristophanes,

ὡς ἀρπακὴ
ὁ περὶ γὰρ
δὲν, Δ' ἔλαον
γὰρ δαί
περὶ γὰρ
ἐν τῷ δὲ
σποτῷ.

M^o δὲ κα-
ταρτίων-
τες.

1 Pet. 5. 3.

Nabals carriage gave just occasion to his servants complaint, that he was such a sonne of Belial, that they knew not how to speake to him, as 'tis, 1 Sam. 25. 17. Christs carriage was never such. He forbids his under-shepherds severing lordship over his flocke, and he (who is the chiefe Shepherd) abhors that which he forbad them. Belleeve it, (Christian) Christs carriage was not, is not crabbed.

2. Positively. *Jesus Christ demeanes* himselfe softly, sweetly towards his. In every manifestation he discovers himselfe meeke, and milde. He speakes so, as if his designe were (as 'tis) to tye the hearts of hearers to his lips with silken threds (as 'tis phancied of the French-Hercules) he acts so, as one that makes good *Platoes* counsel, i.e. to tye his servants by love-necessities to his service. In this *Titus* (if the Historian do not hyperbolize) was a type of Christ, who carried himself so, as that none ever went sad from him. As he came to *Jerusalem* meekly, so he carries himselfe towards his members still; Love is his name, and love is with him; tis his nature, as well as his name. This all the members of Christ can seale to, as a sure experienced truth; but especially such of them, as are, or have been weake. And this I am to prove. All the servants of Christ can witnesse for their Master. All his Epistles speaks him sweet. Lamb is a name of love. Husbands carriages are (or should be) sweet, and tender. However they (as men) may forget themselves. Christ (as God) is unchange-
Prooffe of
the Do-
ctrine.

Exod. 19. 4. able. He bore his people of old, as on Eagles wings. And of late, and still, in his owne armes. Indeed he commanded the Angels, to beare his people in their armes, but (as if they were not soft enough) he takes them into his owne. He bare their sins on his backe, and their soules in his bosome. If the soule walke abroad, Christ walks with it, and carries himselfe kinde. All the

Psal. 81. 11
12.

way shall be paved with love under their feet, that it may be soft; and over their head he will spread a banner of love, that they may be safe: If the soule be sicke, and must lye downe, he will make the bed, and sit by; and that he may shew himselfe tender and sweet,

Cant. 3. 10

he will put one hand over, and the other band under. But what need I hold up a candle to let you see the Sun. God the Father undertooke for him, He should

Cant. 2. 4

not cry, nor lift up, &c. i.e. (not to exclude other senses) he should not be lofty and majesticall, but lowly, meeke, and mercifull. Bruised reeds, and smoaking flaxes

Psal. 40. 1

i.e. weake and feeble soules, should not be broken, nor quenched by him, i.e. they should tenderly, and gently be dealt withall; in a sweet way (answerable to their

Cant. 2. 6

He should not cry, nor lift up, &c. i.e. (not to exclude other senses) he should not be lofty and majesticall, but lowly, meeke, and mercifull. Bruised reeds, and smoaking flaxes

Isa. 42. 2. 3.

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i.e. weake and feeble soules, should not be broken, nor quenched by him, i.e. they should tenderly, and gently be dealt withall; in a sweet way (answerable to their

their

their weake condition) should they finde his carriage. Search (soul) the *Annals of his life*: See, did not all his *actings* towards weake ones, speake love? Inquire of those with whom he did converse? this will testifie to this truth concerning his carriage; that he was indeed very tender, and sweet to all, but especially so, to such soules as were feeble. All the flocke, but especially the weake of the flocke, found him a surpassing carefull, kinde Shepherd, in all his carriage.

CHAP. IV.

A more full explication of the point, and a generall demonstration of the truth thereof.

BEcause the Text chiefly (in my Beye) carries out the sweetness of Christ towards weake beleevers; and as I said, this was my sole designe in the discourse to hold out comfort for such (as being indeed most suitable to my owne state) I shall therefore more *amplify* open the point, and illustrate it in three particulars, viz. by shewing.

The point amplified.

1. *Who these weake ones are.*
2. *Wherein the sweetnesse and tendernesse of Christs carriage to them doth appeare.*
3. *Why Christ doth carry himselfe in such a way, especially towards them.*

Who are
weake.

First, that it may be knowne who these *weake beleivers* are (with reference to whom this Tract is chiefly pend) you may be pleased thus to distinguish of weake beleivers.

1. Some there are, who are *habitually weake.*
2. Others there are *accidentally weake.*

Habitually
weake.

Of those that are *habitually weake*; I shall speake under this first generall Doctrine and speak to the other, particularly by themselves, and that also, out of this Text.

Now I call such soules *habitually weake*, who by reason of their age in Christ, or the forme and ranke in his Schoole, have not attained to any great strength in Christ, or any full measure of the graces of the Spirit. In whom, the life, and habits of grace (which I humbly conceive might in more

more apt phrase be called the *treasures*, or *fruits of the Spirit*) are but yet, in a *low, feeble, scanty measure*, or *degree*. And these I suppose may be reduced to two heads, for illustrations sake.

1. *Beginners*, or *under-graduates in Christs Schoole*: Grace at first being but *little* (and therefore compared to the least of *graines, mustard-seed*.) And *Saints* at first being but *feeble* (and in that respect likened to the feeblest of creatures, *Lambs*.) These are the first ranke of weake persons, whom I call *beginners* (who yet are in a capacity of more strength, as they prove in time, *proficients in the Schoole of Christ*, but) for present are but *weake*, as all *beginners* are.

2. *Babes in Christs house*, (called in the Text, *Lambs in Christs fold*) such as were so a *long time*, as those *1 Cor. 3. 1.* Or *alway*, as some are, *1 Joh. 2. 12. 13.* for it is in Christs house, as in yours, many that are *borne there*, live not beyond the age of *babes and children*, but dye (as it were) in their *infancy*; who albeit they attaine to the measure appointed them, yet

Psal. 87.5.

יהלל ירושלים

שם

ἐν μέτρῳ
ἡλικίας.

they come not up to the measure of a full age in Christ, as the word signifies, Eph. 4. 13. But as babes dye; having indeed the truth of life, and the divine nature; and so the breathings, or fruits of the Spirit; yet (infant-like) in a very feeble degree, all their dayes.

Under these heads, I thinke all may not unfitly be considered, whom I call habitually weake, to distinguish them from others, who are accidentally so: of which hereafter.

Now both these rankes are weake in a threefold respect.

Some
weake in
respect of
life.

First, in respect of life; in whom indeed the Spirit breaths but faintly, whose pulse beats but feebly, whose heart pants but weakly, in whom the very principles of Religion are laid, indeed sure (being upon the foundation Christ) but yet the practise of Religion (which is as the superstructure of that foundation) is not high, nor sublime, whose soules are alive, but whose actions are not lively; who pray, and read, and heare, &c. from a true internall principle, or power of spirituall life; but yet so, as it plainly appears to them (yea and to others) that they

they are rather the pantings, lispings, essayes of beginners, and babes, then the performances of Graduates, and men in Christ Jesus.

Secondly, in respect of light; for there is not in every beleever the same knowledge, Some there be, who are weake, in respect of knowledge. i.e. not the same measure of knowledge, 1 Cor. 8.7. Indeed the Sunne of wisdom (Christ the wisdom of God) shines in them, but through many clouds, very dimly. In them there is the knowledge of the Alphabet, that Christ is the first letter, Alpha, and the last, Omega. They understand the rudiments of Religion, and some maine axioms, or conclusions, they are able to read and heare, to interpret, and understand some plaine, and necessary places, and truths; but yet so, as that they can rather apprehend, then hold out divine truths, & can better dye, then dispute for Christ, so as that they are still rather lovers of knowledge, then masters; whom you may call learners, but not learned, φίλομαθοι. and to whom the life of the Gospell is come, but not in a measure stretched out line (that I may allude to that Psal. 19. and 2 Cor. 10. 13, 14. and Rom. 10. 18.) souls ΝΥ who in truth are schollers, but not □□ Doctors

Heb. 5.12. *Doctors* in Christs schoole, who know rather how to *learne* themselves, then how to *teach* others.

Some
souls weak
in faith.

εὐδαιμονία
τῆ ψυχῆς.

ὁ ἀνθρώπος.

Mat. 16.8.

Thirdly, in respect of faith; for there are some true beleevers, and yet *weake* in faith, Rom. 14.1. Indeed they doe receive Christ, and free grace, but 'tis with a *shaking* hand. They have (as Divines say) the faith of adherence, they will sticke to Christ as theirs; but they want the faith of evidence, they cannot see themselves as his. They are beleevers, but of little faith. They will trust, though he kill them: But they doe not know fully that he will save them. They hope that Christ will not cast them off, but are not sure that he will take them up. They would beleeve that Christ will not reject them, because he commands others to receive them, Rom. 14.1. but cannot conclude that Christ will imbrace them. Beleevers you may call them, and indeed they are *Abrabams* children, but yet they are but *Babes*, not (as their Father was, strong in faith, Rom. 4.20. Indeed *Abraham* (their father) was not, (but they as children) are *weake* in faith as 'tis, Rom. 4.19.

Thus

Thus you see the first thing, who they are that I call *weake members* of Jesus Christ.

For the second head : wherein doth the carriage of Christ appeare to be sweet, and tender toward these. I shall (if God will) in a particular Tract shew it, with reference to each of these sorts, by declaring that Christ [*is*] sweet, and [*how*] to those whose life, and light, and faith, is but *weake* and little; onely from this Text, I shall hold it out in a generall way, how Christs carriage, is tender towards all these, and such as are thus, for (at least) distinctions sake, *habitually weake*; whom the Prophet calls his *Lambs* in this place.

Demon-
strations
of the
truth of
the Do-
ctrine
from the
Text.

Now this appears from the Text in two things.

1. He will gather them, and that with his arme.
2. He will carry them, and that in his bosome.

First, Christ carries himselfe very tenderly towards his *weake Lambs*, in that he will gather them. *Lambs*, all the flock are but *weake*, and so apt to wander, if not looked to, Now Christ he will
gather

Pla. 119.
176.

gather, and that with much care (for so the word signifies) his poor weak members, that are apt to wander. Christ, thou (poore weakling) will carefully look to thee. That thou mayest not wander (at least too far) he will make bare, and stretch out his arme to gather thee. The poore soule saith *I am weak*; ^{and} which is worse; *I am wicked*; I have a *stragling* heart. I shall goe astray like a lost sheep; will Christ seek me? Yes poore soule, he hath a tender heart, and he will seeke thee carefully, and he hath a long arm. He will gather thee surely. Thou dost not forget him (as David intimates) and he doth not forget thee, nor himselfe. He is thy soul-shepherd, hee will therefore gather thee; O thou weakling of his flock!

Secondly, Christs carriage is very tender, for he will carry those that cannot goe. The weak Lamb lyes downe, it cannot goe; the Shepherd takes it up, and bears it. The weak beleever cannot walke with Christ: Now Christ will stoop downe, and take it up, and carry it, so the word signifies. Oh, saith the weak soule, I would follow Christ, but I cannot; I would, walke with him hand in

in hand, but I am weake. Well beleever, thou art *weake*, and Christ is *kinde*; thou *lyest along*, and he will *take thee up*. Thou canst not goe, he will carry thee. Oh but how ! will he put me on his backe, expose me to wind and weather ? No *poore soule*, he will carry thee in his *bosome*, and keepe thee warme and safe there ; True, he will lay thy sinnes upon his backe, and beare all the *lashes* of his Fathers wrath for thy *wickednesse* ; but he will carry thy soule (*O beleever*) in his *bosome*, and cherish thee there with the warmth of his *love*, because of thy *weaknesse*.

Dear soul ! I hint things but briefly, that I be not burthensome ; read the Prophet, thinke of what is said ; tell me, doth not Christ carry himself tenderly, and sweetly, towards weak beleevers, in gathering them with his *arme*, and carrying them in his *bosome*.

CHAP. V.

Six particulars further setting out Christs tender carriage towards his weak members.

HAVING in a generall way hinted the sweetnesse of Christs carriage towards his weak members, as 'tis held out in this Text by the Prophet; I shall now endeavour, in a more particular manner, to acquaint you how sweetly and tenderly Christ carries himselfe to weak beleivers; and,

I. *The sweetnesse of Christs carriage appears in this, that he is ready to entertain any poore soule (though never so weak) that comes unto him. He stands with open armes, yea and heart also, to give those, sweet embraces, that desire to embrace him. He proclaimes it, that he would not cast off, or cut in any wise, any that come to him. Though the approaches of the soule to him be in much weaknesse, yet he accepts of the approach, and embraces the soule with much tendernesse. Never did any that came to him, finde him barsh. If their comming were but sincere, his entertainment was alway*

וּמִן עַל-
בִּרְיוֹ עָלָה.
Joh. 6. 37.

alway sweet. Thou poore soule ! who hast a desire to come to Christ, because thou feelest thou shalt perishe without him; and yet dost doubt whether thou shalt be entertained by Christ, because thou findest thy self (as thou thinkest) unfitting for him : why, goe and try; Taste and thou shalt see, that Christ is sweet and tender; he will not cast thee off, if thou wilt come to him. His invitation is generall, If any thirst let him come to me, and (not doubt, but) drinke. Aske blinde Bartemius, who sate by the high way begging, when Christ went by; and he will tell thee, though men were barsh, and bid him hold his peace, and would not let him cry to Christ; yet Jesus was sweet, and not onely let him cry, but bid him come to him. Thou weake beleever, that sayest I would goe to Christ, but I doubt whether he will embrace me being blinde : Arise and goe, and thou shalt finde the Lord Jesus, tender, and ready to entertaine thee sweetly, yea and so far, from rejecting thee, for thy blindness, that he will receive thee to give thee sight. One would have thought that if ever Christ would re-

Mark. 10.
46, 48, 49.

ject

Joh. 3.

jest any, he would have surely rejected Nicodemus, who was so weak as being either afraid, or ashamed (or both) to owne Christ in the day, he comes to him in the night. What might (as one would thinke) Christ have said, *Nicodemus is thy desire after me so faint, as that thou fearest to come to me in the day time? or am I so unworthy, as I am not to be owned but out of sight? Hast thou either so low an esteeme of me, or bearest thou so little love to me, as that thou comest thus now in the night? Go, returne as thou comest, I will not accept thee in the dark, who wouldst not acknowledge me in the light. I will not entertaine thee in the night, who wouldst not embrace me in the day.* No, No, Christ hath not a syllable of these sad sayings. But presently (knowing him to be but a beginner in spiriuall, though a Dr. in literall Israel) he entertaines him, embraceth him, instructs him, gives him leave to reply to what he spake & beares with all the ignorance, and absurdities that were in his questions; stoops low to his capacity, that he might lift him high in Spirit? And in all things carries

carries himself as a *sweet tender-hearted shepherd*, to a poor, *weake faint hearted Lamb*.

Secondly, The carriage of Christ is discovered to be tenderly sweet to weake beleevers, in that he cherisheib and preserveth those little buddings of grace that are in them. Oh ! saith the weake beleever, my fire is so little (such a little sparke in so many ashes) that I feare ^{it} will out. My candle gives so little light (and burnes so weakly in such mighty winds,) that I doubt I shall be in the darke : my pulse beats so faintly (there is such little vitall strength under so many mortall sinnes) that I thinke I shall ere long give up the ghost, and dye. But stay weake soules ! why say ye thus ? Christ is sweet and tender ; what he hath begun, he will preserve. Thy spark of fire shall not be extinguished, thy dim light shall not be blown out ; thy weake life shall not decay. No, No, Christ will preserve, maintaine, cherish these true (though weake) beginnings of grace that are in thee. 'Twas the Priests office to keep the fire in the Sanctuary from going out. And 'tis Christs worke to doe the same in thy
C soule.

soule. Christ is this Priest, and that spiritual sparke of fire, which God from above hath laid upon thy heart (the altar) in the Sanctuary of thy soule, he will looke to; that it goe not out. Though thou be fearefull, remember Christ is faithfull; he will be tender of thee, and thou shalt finde his carriage sweet, in cherishing those weake graces that are in thee. *Maries* faith was very feeble; and when she was seeking sorrowfully her Lord in the garden, her faith was like to fire that is going out; yet she seems to doubt whether Christ were God, and able to raise himselfe, and speaks as if he were but Man, and that some had stolne him away. Sir (saith she) if thou hast borne him hence (as if Christ could not goe without carrying) tell me where thou hast laid him, and I will take him away (as if she were stronger then he;) *Maries* faith you see is weake: surely this sparke will out, if not presently blowne: why marke now, Christ discovers himselfe to be sweet and tender; and therefore that he might cherish her faith in him, he speaks to her, *Mary*. The like carriage you see in *Luke* 24. towards those

Joh. 20.

Ver. 13.

Ver. 15.

those weak Disciples, who discourse doubtingly concerning his Deity, and begin to speake, as if they questioned, whether he were the *Messias*, the Redeemer, yea or no. Their faith began to flag (said they) ver. 19. Wee trusted it had been he, that should have redeemed Israel; and besides all this, to day is the third day since these things were done. Weak hearts; three dayes delay makes them distrust; surely their faith is almost out. But marke, how sweetly Christ speakes (indeed ver. 25. he checks their doubting, as arguing folly; and though their heart was sincere, he intimates 'twas but slow to beleeve, &c. yet) he cherisheth and preserveth their faith from dying; and carries himselfe very tenderly in arguing from Moses and the Prophets, to keep their faith alive. That place in the Prophet discovers Christ as sweetly carefull to preserve the least buds of grace in his, Esa. 65. 8. Thus saith the Lord, as the new wine is found in the cluster, as one saith, destroy it not, for a blessing is in it, so will I doe for my servants sake. How ever some seem to carry the meaning of this place, as if

Luke 24.

See v. 26,
27.

Calvin in
locum.

it related to Gods sparing and preserving the righteous, while he is punishing the wicked; yet I think, we are rather to understand it, as relating to the tenderneſſe of Gods carriage, for Christs ſake, to elect Iſrael. God found them indeed weake. Rather as having wine in them potentially, then as being wine actually, as the wine in the cluster, i. e. they had ſome few faint buddings of grace: And Christ ſaid (for he was that One) “ Doe not
 “ deſtroy it Father, there is a bleſſing in it;
 “ though it be but yet weake, ’twill in time
 “ be ſtrong : cheriſh it, preſerve it, there
 “ is a bleſſing in it. You ſee Christ is very tender over his weake members. He is carefull to preſerve their bloſſomes, their buds. *Take us the foxes,*
the little foxes that ſpoyle the vines, for the vines have tender grapes, *Cant. 2. 15.* Christ will have a tender care of cheriſhing the tender graces, that he ſees in weake beleevors.

Cant. 2. 15

But thirdly, Christ diſcovers a ſweet carriage not only in preſerving the weake beginnings of grace, in the hearts of beleevors, but alſo in ſtrengthening their weakneſſe every day.

Its

Its note-worthy, that Christ doth not onely not breake the bruised reeds, nor quench the smoaking flaxes, i.e. cherish the faint graces which are in feeble Saints, but he strengthens & increases them. He makes an augmentation, brings forth judgement unto truth, *Esa. 42. 3.* The meaning is saith (Dr. Sibbs sweetly) That the gracious frame of holinesse, set up in our hearts by the Spirit of Christ, shall goe forward, or increase, till all contrary power be brought downe. My feet (saith the poore soul) are so feeble, that I am ready to stumble at every straw. Sure, I shall never be able to stride over a log, to goe over a mountaine. Doubt not, O thou of little faith. Christ will carry himselfe tender towards thee; and though thy feet be now weake as Lambs feet, that thou art scarce able to goe over a mole-hill, without sliding, he will make them strong as Hindes feet, that thou shalt be able (ere long) to leap over a mountaine. He maketh my feet like bindes feet, saith David, *Psal. 18. 33.* Christ is very carefull to carry on the soule from strength to strength, *Psal. 84. 7.* He therefore gave some Apostles, some

Sips of Sweetnesse; or,

Propbets, &c. that they might be for the perfecting of the Saints; that weake beleevers who are but *Infants*, may grow stronger and stronger, till they come to mens age, as tis Eph. 4. 13. Ah saith the poore soule, my light is but little; will it ere be bright. "Tis but as the dawning of the day. I thinke the day of grace is risen in my soule, but 'tis but glimmering as the early morne, will it ere shine gloriously? shall it ever be noone? shall it be in my bosome as the Sunne in the meridian? will it ever rise so high? Yes poore soule; stay a little, and it will be lightier. The path of the righteous is as the shining light, and shineth more and more to the perfect day, Prov. 4. 28. Christ will make it day and a perfect day in thy heart; though it be morning now, and but even Sun rising. Oh how sweet is Christs carriage to his weake members! that thus he strengthens their weake graces every day. He will cherish thee O beleeving babe, till thou grow bigger, in his bosome.

Fourthly, weake beleevers have found Christs carriage very sweet, in that he hath borne with those many infirmities which he hath found in them. Weak soules

soules are apt to slip, and Christ sweetly smiles, notwithstanding those slips. Lambs are feeble, and sometimes they fall, but the shepherd passes it by. Christ rather pities his members for their weaknesse, then casts them off. Peter was weake in refusing Christs tender of washing. But Christ was sweet; he knew Peter was rather ignorant then obstinate. Christ tells him (and in that excuseth his weaknesse) that he did not know what his intention was in that action; *What I doe thou dost not know*, and therefore though Peter carryed himself weakly, in refusing the washing; yet Christ carried himselfe sweetly, and passing by that weaknesse, comes and washeth his feet. 'Twas an infirmity of largest allowance in the Spouse, to put off Christ with such a poore excuse after he stood so long waiting, *I have put off my coat*. Childish, as if she could not put it on againe: And because she could not rise to let him in; Christ must go away in the morning, though he had stood knocking all night. Yet Christ bears all. And (though the Spouse might feare,

Joh. 13.

Ver. 7.

Cant. 1, 2.

3.

Chap. 6. 2,
3.

Mat. 26. 41

nous, as never more to come to her house) he came againe afterward. Indeed he permitted some lordly watchmen to whip her for her lazy weaknesse. (and it was kindnesse thus to fetch it out) But carried himselfe tender still, and admitted her into his garden sweetly, albeit she kept him out of her house sluggishly. Surely Peter, and James, and John failed much, to sleepe while their Lord sorrowed; and not to regard his sorrow, though he chose them out (as it were) on purpose, to watch with him. Indeed, Christ sighs to see them so weake, as not to be able to watch with him one houre; yet he carries himselfe sweet, and instead of chiding their unwatchfulnesse, he excuteth their weaknesse. The spirit is willing, saith he, but the flesh is weake. Our children sometimes doe faults, break glasses, &c. but we say, alas poore hearts, 'twas their weaknesse. Christs children are as weake as ours; onely he is kinder to his, then we can be to ours. He beares with more infirmities, and passeth by more faults then we doe or can. Poore Thomas is very weake, hee'l not beleeve except he may

may open Christs wounds afresh, and put his fingers in the print of the nailes. Christ is very sweet, beares with all this, and is willing to have his wounds opened afresh, to helpe Thomas his faith; surely Thomas saw Joh. 20. Christs heart through his wounds; I will put in my fingers, saith Thomas, or else I will not beleewe, v. 25. Ah poor weake soule ! come and thrust them into my side (saith Christ:) Oh tender Saviour ! V. 27. surely Christ will punish me (saith the poore soule) I am so wicked. No, Christ (poore heart) will pity thee, because thou art so weake. Ah Lord ! how many frailties, infirmities, nay inormities dost thou passe by in thy poore weake Lambs ? verily thou carriest thy selfe like a tender, loving, sweet shepherd towards us.

Fifthly, Its easie to discover in Christs carriage, much sweetnesse and tendernesse to weake beleevers, in that he puts them upon no duties above their ability. As he will not permit them to be tempted above their abilitie, 1 Cor. 10. 13. so neither doth he put them upon any businesse which is above their power. Though Christ hath many workes, about

about which he will put his members, yet he will tarry till they are able for them. *I have many things to say unto you, but ye cannot beare them now, Jo. 16. 12.* Because they were not able to beare, Christ was not willing to speake. "*Alas, I see great works to be done, hard lessons to be learned; sure I shall never be able to doe that one, or learn the other, saith the weake soule, at least, not yet; for I am but a babe, very weake:* why, Christ is content to stay till thou shalt be stronger. As yet thou art *unable*, and as yet he is *unwilling*. Fasting, it was a weighty worke; and Christs disciples were as yet but weake: He therefore forbears them, and puts them not upon it. And when some wondred (who indeed knew not the weight of the worke) that *Christs disciples fasted not at all, when Jesus did often,* Christ excuses his disciples, and by two parables apologizeth for them; and the drift of both is this, the worke was as yet too high for them; they were *weake*, and that was *weighty*. Its worth noting, Christ would not have the Apostles goe from *Jerusalem*, till they had received
power

Luke 5. 33.

power from on high. He would not leave them while (at least comparatively) low, to go about a worke which was superlatively high, *i. e.* Apostolicall. Never trouble thy selfe poore soule ! about this or that worke, which is too high for thee, above thy power; thy ability, if thou canst cleare that sincerely, Christ will carry himselfe sweetly, never call thee to it, never put thee on it.

Sixtly, Its apparent enough, and one that runs may read sweetnesse, and tendernesse, in the carriage of Christ toward his weake members, in that he kindly accepts of what they doe in his service, though accompanied with many failings. What the poore soule doth sincerely, that the precious Saviour takes sweetly; and though it be done but ill, yet he accepts it well. Christ remembers himselfe, if he gave the soule but two talents, and he looks not for ten. And Christ considers the poore soule, that it hath not much; and therefore he is pleased with a little. The poore creature works but bunglingly, and Christ accounts the worke brave; he accepts the prayer, though

though imperfect; and yet that the Father may look upon it as perfect, he mingles his incense with our prayers, and

Apoc. 8. 3. so imperfect prayers from us are put up perfect by Christ to the Father. The weake childe cannot speak articulately,

and yet the indulgent mother accepteth, with much love, its poor prattle;

so doth Christ: Let me heare thy voyce (saith he) for it is sweet, Cant. 2. 14.

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the word signifies any sound, such as bruits or birds make. Christ accounts stammerings as sweet: Meih, Meih, saith the little one, and the mother accounts it musicke.

The poore soule, many a time, at best, and most, when it comes to pray can but sigh; and the Lord

Christ takes it as a sweet song, and is pleased with it. Our drinke offerings

have much water in them, and but little wine, and Christ accepts of the little wine,

though mingled with much water.

Some thinke there were many failings in the womans obtruding of

her selfe into the Pharisees house, and troubling Christ while he sate at

Luk. 8. 37.

meat. However Christ saw much love in the action, and not onely pas-

seth by, but excuseth the womans seeming

seeming

seeming failings, Luke 7.37. "Woe
 "be to me saith the poore soule! my gold is
 "mixed with much drosse! my righteous-
 "nesse, with much unrighteousnesse; surely
 "Christ will reject all, and me too. No,
 Christ is kinde, and albeit thou carriest
 thy selfe, in thy choicest performances
 very weakly; yet he will carry himselfe,
 even towards thy failings, very sweetly;
 and will accept of that which thou
 dost kindly, although done in much in-
 firmity. "Ah could I but worke neater,
 "pray better, sing, read &c. better, I
 "could thinke Christ would accept. But
 "alas! I doe all that I doe so badly, and
 "every prayer, &c. is mixt with so many
 "infirmities, that I feare if Christ do not
 "cast them backe with anger into my face,
 "yet sure he will not take them up with love
 "into his hand. I were therefore as good sit
 "still, and doe nothing. Say not thus, O
 weak creature! up and be doing. Carry
 thy selfe but with sincerity, and thou
 shalt finde that Christ will carry himselfe
 sweetly; and accept of little actings with
 great love, and be pleased with thy
 performances, though accompanied
 with many infirmities.

CHAP. VI.

Containing some reasons of the point.

HAving shewed some particulars in which Christs carriage appears sweet and tender towards weak beleevers. I shall now give some reasons why Christ carries himself thus to them.

First, God the Father who did appoint him to be a shepherd, did also appoint him to be sweet. 'Twas the Fathers will that Christ should take the care of his flocke, and that he should manage the care with much tenderneffe, especially towards the Lambs. Looke as Christ, though he had a singular care of all the flock (and therefore bid Peter feed them all) yet he had a speciall care of the weake of the flocke, i. e. Lambs, and therefore especially he commanded Peter to have a care of them; and as ever he would declare his love to himselfe, he should be tender over the Lambs, and be sure to feed them (which might be another instance of the speciall care and tenderneffe of Christ to weak beleevers.) In like manner

Joh. 21.

ner, God the Father, when he gave Christ his commission, in which he committed the whole flock of the Elect to his care, did put in as it were a singular clause, that he should be very tender of, and very indulgent towards the weak of the flock. I looke upon the Text not onely as a Prophecie of the carriage of Christ, *what it would be*, but also as the commission of Christ, wherein the Father gives him (as it were) instructions what his carriage should be towards the Lambs, i.e. the weake soules of the Saints. It may not be passed by slightly, that the tender carriage of Christ towards bruised reeds, and smacking flaxes, is built upon this, that he was Gods servant, as it were for that purpose sent by God, Esa. 42. 1. *Christs sweetnesse to weake beleevers, is his service to his Fathers appointment.* God the Father did appoint *Iesus Christ* to this carriage, when he gave him his commission. *The Spirit of the Lord is upon me, and he hath anointed me to preach good tidings to the meeke, he hath sent me to binde up the broken in heart.* The Father charged Christ in speciall to carry him-
him.

Esa. 61. 1.

himselfe kindly towards them. Indeed the great thing (next to the sweetnesse of his owne nature, which set him on to undertake the office) that moves Christ, either to take freely any poore soule into his care; or to demeane himselfe sweetly in his carriage towards it, is his *Fathers will*, which he came to fulfill, *Joh. 6. 38.* Now it was the *Fathers will* that Christ should be very tender in his carriage towards the weak.

Secondly, *The very weaknesse of beleevers, workes a tendernesse in Christs bowells, which he cannot but expresse in his behaviour.* Weaknesse, is a word in it selfe speaking for tendernesse. And a sweet disposition (such as Christs is) needs no other *Oratory* to move pity, but *necessity*. Jesus Christ knows how to heare the cry of the soules of his.

Exod. 3. 7. Affliction hath a cry that can beheard as high as heaven. Thou weake beleever thy secret sighs come up shrilly to thy Saviour. If thy bosome breath, Christs *bowells* heare. And the very *weaknesse* that is in thee is argument enough with him (such is his sweetnesse) to declare himselfe very pitifull

pitifull, and tender towards thee, in his
 carriage. The head takes care of the
 whole body, and every member in
 particular; but especially of the
 weake; and that, because such; Belie-
 vers! *Christ is the head of his body, and* 1 Cor. 12.
ye are members (yea ye weake little ones) 27.
in particular: And doubtlesse the head,
because wise, will have a tender care
of the roe; because weake. *"I feare I*
"shall breake faith the weake soules; surely
"if Christ be not the kinder to me; I shall
"dye; my spirit will faile very soone, if his
"carriage be not very sweet. *Christ*
knowes thy feare, O thou feeble soule!
and tis his feare too. His language
 seems to be such. *The spirit would faile* Esa. 57. 17.
before me; and the soules which I have
made. Adam marr'd thee poor soules;
 Christ made thee; and surely he will
 not suffer his worke to fall, which
 would, if thy spirit should faile. We
 let our bigger boyes run by them-
 selves, while we lead our little ones
 in our hands, and shew much tender-
 nesse to them; and this we doe, be-
 cause our least is the weakest. *Christ*
is that, and more then that (in point of
tender carriage) to his children, that we

are to ours. Surely if we who are still know how to be tender in our carriage towards our weak children: How much more doth Christ (who is the everlasting, yet and ever-loving Father) know how to expresse much sweetnesse and tendernesse in his carriage towards his children, and that upon this very ground, their weakness.

Thirdly, Christ will carry himselfe thus, that his carriage may be convincing. Evil men have hard thoughts of Jesus Christ, and sometimes they speake as they thinke. Wretches thinke that Christ is like them, because they want bowells, they conclude that Christ wants too. Their bowells are brasse, and they will not beleeve that Christs are better. Now Christs sweet carriage towards weak beleevers, confutes all this, and might convince, that his nature is as his name, love. (Weak beleevers) Christ will make you his witnesses. And that you may testifie his carriage to be sweet to all his servants, he will be sweet to you who can doe him but little service. Christ resolves to make his Lambs beare him witnesse against the Wolves. His carriage

riage shall beare him record, that he would have gathered softly and sweetly, like as a hen gathers her chickens. And because he knows Goats will be apt to word it (as at the last day) he will appeale to the experience of his Lambs, to testifie for his carriage. He that had but two talents and used them as well as he could, shall be evidence enough against the evill servant, that Christ is not an austere man. That Christ may stop their mouthes that are idle, and will not worke, he will fill their mouthes that are sincere, though weak. Thy little cisterne (O weak beleever) shall be filled with sweetnesse, because Christ will use thy cisterne as an evidence of his sea. Christ will at once evince, and convince others wickednesse, by the sweetnesse of his carriage towards thee, notwithstanding thy weaknesse.

Mat. 23. 27

Mat. 25. 44

CHAP. VII.

Some Uses of all this.

I Am loath to let so precious a point
goe without its application. It
may be of singular use, if Christ will
be so sweet as to helpe; I hope hee
will, and therefore,

First, this might informe us in the
difference between Christs carriage and the
creatures. We have a proverb, *The
weakest is turned to the wall*; but men
practise otherwise; *cast them into the
kennell*, and trample upon them there.
Ah Lord! how unlike are men to
Christ? He is very tender towards his
weake members; they are very harsh.
Christ carries weake Saints in his bo-
some, and men will not let them be
in their land. O England, England, thy
unkinde carriage to Christs weake
ones, makes me much feare lest he de-
stroy thee! How darest thou be cruell
to them to whom Christ is kinde.
Verily Christ will destroy thee if thou
cease not from these unkinde (that I
say not unmercifull) *carriages* of thine
towards his. Those that be embraceth,
thou

thou persecutest. Feare lest he feare thee like a Lion, for mis-using of his Lambs. I have sometimes wondred, that ever any who pretend to be shepherds under Christ, should preach, or presse a non-bearing with those in the Kingdome, whom Christ beares in his bosome. Surely these sub-shepherds differ very much from the supreme-shepherd, who is kinde and tender to all, but especially the weake of his flocke.

Secondly, This doctrine might beget in us lamentation over many, who are indeed Christs Lambs, but are apt to utter unkinde and untrue speeches of their shepherd. It makes me sad to heare a Lamb of Christ, sigh, and say, Surely Christ will cast off me; I am so feeble that I can do nothing that is good, and so foule, that I doe much which is bad. I am so weake that I cannot come to him; and therefore I cannot thinke that he will be so kinde to come to me. Ah poore soules! when did you ever finde Christ so unkinde in his carriage, as to make you speake thus? when was Christ a wildernesse to thee? what harshnesse hast thou ever found in him, that thou speakest thus hardly of him? Surely I lament to heare

thee saying, tis in vaine to wait on Christ. But I bleed to heare thee crying (as they Jer. 23 1.) *Thou wilt neuer more come at him*: why poore soule? why? is not Christ sweet? is not his carriage tender? doth he not gather with his arme? doth not he carry in his bosome? I, he doth so by some, but he will not so by me. Yes by thee (*O poore soule!*) 'tis his custome to be sweet, in his carriage, to his weak members, such as thou art.: verily I lament to heare any speake otherwise of Christ, then he is, and they shall finde.

Thirdly, the sweetnesse of Christs carriage, reproves the sournesse of ours, towards his weak members. The Prophet asketh the question (as if it were strange) *who hath despised the day of small things?* Zach. 4. 10. Though few, or rather none should, yet many do despise, shall I say, or discourage, or both, or worse, such as in whom the day of grace is but *dawned*. But be reprov'd ye *rugged spirits*; Christ beares much with his weak ones, and you bear but *little*. Thou dar'st not deny, but that such are in the faith: but thou wilt say,

say, they come not up to beleeve all that thou dost, they are weake: what then, wilt not thou beare with them? shall the elder son beat the little childe, his brother, because he is not so big as he? shall the Dr. in Christs Schoole disdain, and abuse the under-graduate, because not so profound as himselfe? should the strong beat the weak, because they are not so strong as they? Rom. 15. 1
should not they rather beare with them? *scilicet* i.e. to beare
what? because some of the Lambs cannot follow so fast as the strong of the flock, shall they be cast off for that? Ah Lord! shall children be whipped, and scourged, for not going as fast as men? to beare upon our
Did you ever read of such a thing in Christs commands? did you ever see sh. ulders.
such an instance in Christs carriage?
Surely we must rejoyce to hear some speaking in Jacobs voice, sweetly for us, &c. but we must reprove them, when we feel them with Esau's hands, handling weake ones roughly, for want of uniformity. Christ reproveth (and then it will be to purpose) those that carry themselves contrary to that carriage, which they see in him, towards weake beleevers.

Fourthly, Christs carriage being thus, towards weake beleevors; it must needs comfort them to thinke of it. *Ab Lord what a weake creature I am!* why, be of good comfort; thou art weake, and Christ is sweet to such as thee.

Ob. The dugs of divine love are full; but I am very feeble; I cannot sucke, though Christ open his bosome, and I must needs dye, my weaknesse cannot live.

Ans. Be of good comfort poore creature! Christ will not onely open his bosome, but thy mouth. He will take thee up in his armes, and carry thee in his bosome; will not this refresh thee?

Ob. Yes: But I cannot fetch out the milke that lies in his breasts. I want a strong faith to draw, I am but weake.

Ans. Be of good comfort (weake soule) Christ is sweet, and with his fingers he will force out the milke of mercy, into thy mouth (as the mother doth to the weak infant) if thou canst but open thy mouth, though thou be without breath (i.e. strong faith to draw) Christ will fill thee.

Psal. 81. 10.

Ob. My feet are so feeble, that whereas I should run the way of Christs commands;

I can hardly goe; I am faine to creep upon all
foure to follow Christ, and yet am faine
when I doe but thus. Ah Lord I saith
the poore soule, I shall be left behinde.

Ans^r. Say not so. Jesus Christ
will tarry, and take thee in his hand;
and rather then he will leave thee
behinde, he will carry thee in his bo-
some. Remember it, and rejoyce O
beleevers. Christ is very sweet in his car-
riage, towards his weake members.

But ere I proceed further in this
Use, lets meet I put in some signes of
those soules, to whom I chiefly intend
this comfort. We must muzzle the dogs,
while we feed the Lambs.

First, This may comfort thee, O poore
heart; whose grieve it is to thinke how much
sin thou hast, and how little grace; who
mournest to see selfe high, and Christ
low in thy heart. Me thinks I heare
thee cry, O wretched soule that I am! my
corruption is strong; it makes me doe the
evill which I would not; my grace is but
weake, I cannot doe the good which I would.
O woe unto me! my heart is hardened to
Christs wayes & I cannot fetch a turne in
them, but my feet are swift to evill. Verily
thus 'tis with me; and I am ready to
dye

dye to thinke that it should be thus: What a little sparke of fire is my grace? but what a vast sea of water is my corruption; my heart breakes with feare to thinke least Christ will cast me off, and have nothing to do with me. If I pray, or rather lispe, it is with much deadnesse, and little life. If I read, hear, &c. it is with little sincerity and much infirmity.

Q. What will Christ be kinde to me?

A. Yes poore Lambe, he will: His carriage was, is, and will be very tender, and sweet to such weak ones as thou art.

Secondly, Thou that canst doe but little for Christ, and weepest to thinke or see, any doe much against Christ. Ah Lord! what a poore worne am I, that cannot kisse Christ, while others spit upon him; others can, and doe crowne him with thornes; but woe is me! I cannot crowne him with gold. Others can, and doe buffet him, but poore I cannot embrace him. It goes to my heart, to see some putting a reed into his hand, while I want a Scepter to put there (which is a thousand times more fitting.)

Q. Will ever Christ regard me that cannot cry Hosanna, while others cry cruci-
fige?

fige? what will Christ kisse me that do not, cannot give him wine, while others give him vinegar. Other wretches thrust him through with a speare, and I wretch cannot embrace him that while, I beseech you Sir, will ever Christ owne me, look upon me?

A. Yes, yes, poore heart, Christ loves thee that thus weepeth for him: he takes it well that thou goest in mourning, while he is in sackcloth: though thou cannot take him downe from the crosse, yet he accepts of thy weeping while thou standest by, and canst but look on. If thou hast but a Lamb-like loue to mourne while thou seest thy shepherd smitten, Christ hath a shepherd-like sweetnesse to pity thy weaknesse, though thou cannot rescue him.

Thirdly, This comfort is for thee, that albeit thou mournest that thy grace is but litle, yet thou prizest it so much as that thou wilt not part with it for a thousand worlds. Ab Lord! my life saith the poor soul, is but waake: I am rather dying every day, then alive at any time. My faith is so weak, that you may better call it a painted hope, then a powerfull beliefe. My light is so dim,
that

that it is more like the gloworme in the bedge, then a star: (though of the least magnitude) in the firmament. Be it as thou sayest, O weake soule.

Q. What wilt thou take for thy life?

A. Not a million of Rocks of Diamonds.

Q. Wilt thou part with thy faith?

A. No, not for all the riches of the creatures.

Q. Shall I buy thy light?

A. No, if you would give me the light of Moon and Sunne, and the Stars to the bargain too. Well, comfort thy selfe, O thou poor Lamb. Thy Shepherd is very tender to all, but especially to such as thee. His tendernesse will take the advantage of thy weaknesse to abound the more. As thy weaknesse shall abound, so shall his sweetnesse also towards thee. O consider this text and truth, you weak of the flock; yee who are weak in your life, that can hardly stir, and weak in that light, and can scarce see, and weak also in your faith, and can hardly beleefe. Be of good comfort, the Lord Christ, who is the Shepherd of your soules, will have a speciall care
of

of you his Lamb. He is sweet and tender in his carriage to all, but especially his weake members. Comfort ye one another with these words.

Fifthly, This doctrine serves to encourage you to duty. Work O poor souls, though weake. Christ will be sweet in his carriage towards you; pray, read, beare, &c. doe all that Christ calls for; though thou be weake, yet stand not out; Christs kindnesse will passe by thy weaknesse. If thou be sincere, remember he is and will be sweet. Let this grace make thee to abound with, and to overflow in actings of duties, as demonstrations of love. If thou act from love, Christ will receive in love.

Sixtly, This doctrine calls for imitation. Christ is tender in his carriage towards his weake members; so should we. Doe not dishearten, but encourage weake soules. Be ye full of bowells of love, as Christ is. His carriage is sweet, let not ours be sadre. Christ deales tenderly with weake beleevers: O my Brethren, Be ye followers of Christ as deare children.

Ob. But these, & these differ from me.

2. But in what? in fundamentals?

A. No,

A. No, they hold all there as I do, Christ is my foundation, and no other foundation doe they lay.

Q. Doe they differ from thee in practise?

A. No, as to the maine, both of worship, and walke, we are alike; I pray, read, expound, heare, &c. and they do so too. I walk godly, and they labour in all things to have a good conscience.

Q. Wherein then is your difference?

A. In government.

Q. What, will not they be governed by Christ? will they have any other ruler, as to spiritualls, but Jesus? or do they deny lawfull obedience to civill power?

A. No, but yet in matter of Church, order, and government, they will not doe as I; they doe not hold as others.

Q. Is it out of wilfulnesse, or weaknesse, that they doe thus?

A. I feare the first; sure I am, 'tis by reason of the second, their weaknesse. O friends, I beseech you then, remember, Christ beares with weake

Lambs;

Lambs; doe ye the like: His carriage was sweet to all weake beleevers: let ours be so too, for they are our weak brethren: You that are strong, ought to beare with them that are weak,

Rom. 14. 1.

Lastly, This doctrine cries loudly to such as yet wander from Christ, that they would come in. Friend, Christs carriage is, and it will be sweet. Absoloms carriage was seemingly sweet, and 'twas strongly perswasive; many followed him in the simplicity of their hearts, because of the appearing sweetnesse of his. Beleeve it, that which was but a shew in Absalom, is a substance in Christ.

2 Sam. 15.

He kisses every soule that comes to him. And when he takes the government in any heart, he carries himselfe uprightly, and tenderly too. You all love a mild government. You hate tyranny, and its your desire to be under a Scepter managed with sweetnesse. Every one would serve a Lord whose name is love. O that you could but beleeve this truth. Christ is a most gracious Sovereigne. Sweetnesse is his Scepter. Alphonsus won much upon the people, by taking a sheep out of

Psal. 75. 2.

Talis Rex est Christus.

Mollerus in locum.

the

the ditch. Jesus Christ takes not one, but all his sheep out of the ditch. He gathers them, though dirty, with his arm, and carries them in his bosome. Will not this, win yet thy heart to serve Christ? If this will not, then think of the severity of Sathan, whose sheep thou art, all the time that thou keepest off from Christ. When God would dissuade the people of Israel from that kinde of government, which it seems, his soule liked not, and under which, he was unwilling they should be, saith God by his mouth to him. *He will take your sonnes, and appoint for himselfe, for his chariots, and to be his horsemen, and some shall runne before his chariots, and he will take your daughters to be Confectionaries, and to be Cookes, and to be Bakers, &c.* so goeth on to shew how that in all things he would seek himself, & not them, so that they should cry out, &c. It seems, God foreseeing the misery of such a condition, that they would be in, if they should come under that government which they foolishly (and sinfully too) desired, would dissuade them, by telling them of that before, which he knew they

1 Sam. 8.
11, 12, 13,
&c.

they would feele afterward. In like manner, let me tell you, if you will serve Sathan (and you must serve him if you will not serve Christ.) Sathan will be a cruell King to you. He will ride thy soule and body too. He will make thee onely to serve his lusts (though thou thinke it be thine owne.) Ah poor soule! me thinkes I see the Devill sitting upon thy shoulders. He latheth thee cruelly, though thy brawny backe doe not feele it; he will ride thee off thy legs, and he is on the way to hel; and when horse Thou, and rider Sathan, fall into that pit, thou wilt cry out. But O then 'twill be too late. Therefore be wise now. *Kisse Christ to day*, and he will presently kisse thee. Enter into his service, and thou shalt experience his sweetnesse. His carriage is very kinde in sundry particulars, and upon all occasions as you have heard. *Come, taste and see*; and you shall finde Christs carriage to be sweeter to thy soule; then thou canst expresse. *He gathers his Lambs with his arme; he carries them in his bosome.* He is the faithfull, yea and the mercifull shepherd of his
E flocke.

flocke. This is his name, this his nature. Because of the sweetnesse of this name, which is as an ointment powred forth, the virgins love him; doe thou too. Oh that in the favour of this odour, thy soul could run after him. Oh that these cords of love might draw thee to Christ, and binde thee to him. Verily who ever thou art, if thou come into Christ, and embrace him, thou shalt finde his carriage to be exceeding tender; and though thou mayest see much weaknesse in thy self, yet thou shalt experience much sweetnesse in Christ; for 'tis his office, his charge, his care, his carriage, to be sweet and tender towards all his, especially those of his that are weak.

SECT.



SECT. II.

Christs sweet carriage to such as are
weake accidentally; and who
they are that are so.

Esa. 40. II.

He shall gently lead those that are with
young.

CHAP. I.



AVING in the former Section
discovered (in some mea-
sure) the sweetnesse of Christs
carriage (in a generall way)
towards such of his as I did call *habi-
tually weake*. I shall now come to shew
that his carriage is the same in sweet-
nesse, towards those who are *acciden-
tally weake*. And as in the former part,
I spake of Christs sweet carriage, to
those that are *habitually weake*, by what
is said of his demeanour to his *Lambs*.
In like manner, I shall set out the

Sips of Sweetnesse; or,
carriage of Christ as sweet to those that
are accidentally weake, by what the
Prophet speakes here of his carriage
to those that are with young.

He shall gently lead those that are with
young.

Now as a foundation I shall lay
 this position, which is clearly dedu-
 cible from these words of the Pro-
 phet, viz.

The carriage of Christ is very sweet, to-
wards all his members, who are accidentally
weake.

Acciden-
 tall weak-
 nesse, what
 it is.

I call some members *accidentally*
weake, to distinguish them from such
 as are so *habitually*. And I use this
 phrase of *accidentally weake*, because I
 would by it note those, in whom in-
 deed the habits of grace are strong, and so
 they are not liable (as the others
 were) to a constant *weaknesse*; onely
 at some times upon some occasion
 (as it were by accident) they become weak
 and feeble. As now, Men who are (that
 I may so say) *habitually strong*, and so
 not liable unto that *constant weaknesse*
 which is in children; may yet some-
 times be *accidentally weakned* by some
 great worke, which they are to doe,
 some

some great sorrow or sicknesse under which they lye; or else by some great and desperate fall which they have had. In like manner, beleevers who are growne up to Men in Christ Jesus, and so freed from that *habituall weaknesse* which is in *babes*; yet notwithstanding, sometimes come to be *accidentally weake*, by reason, either of great services, to which Christ calls them, or *sharpe sufferings*, unto which Christ doth bring them; or else by *some falls into sin*, which through infirmity (and as it were by accident) they have taken. Now of Christs sweet carriage unto such, I suppose the Prophet doth speake here under the metaphor of a shepherds *sweet carriage*, towards those that are with young. Even the *strong of the flocke* (such as the *Ewes*) may be, and sometimes are *weake* (especially when with young) or (as the word will also beare) when they give sucke. For bearing, and giving of sucke, doe (as it were *accidentally*) much weaken. And thus Christs carriage is sweet to his who are not onely weak *habitually*, as *Lambs*; but also who are *accidentally weake*, as *Ewes* that give

sucke, or else are with young, for so the Rabbins, Solomon Jarchi, and David Kimchi, with other our late Expositors, doe glosse this place of the Prophet.

Now for the better proceeding in this point; and so for a clearer discovery of the sweetnesse of Christs carriage toward his weake members; I shall doe two things:

1. Discover who those are which I thus call accidentally weake.

2. Demonstrate how Jesus Christ is sweet in his carriage towards such.

For the first of these, viz. who are weake belevers accidentally.

Who are
accidental-
ly weake.

Besides what I have already hinted concerning such, I shall adde this generall description of them, viz.

They are such, as in whom the light, and life of saving and sanctifying grace are, in some good degree and measure: And who for the most part in the generall way, and order of their life, are fit, and able both to undertake, and goe through (strongly and successfullly) those common, and ordinary duties of Religion, in which Christ doth for the most part exercise his

his members; so as that you may ranke them with those, who are in the highest forme of Christs Schoole, not onely above little children, but even above the young men, with the Fathers: And of whom you may conceive the Apostle speakes, when he saith, wee that are strong: But yet notwithstanding, by reason of some occurrences in their Christian course; and some passages which providence doth (as it were by accident) now, and then, permit to befall them, they are much debilitated and weakned thereby; so as that they doe in that respect, at some times lye and groan under some weaknesse.

But because it were too large a field to goe out into; if I should inquire after all the severall sorts of believers, who in this sense, at some seasons, or upon some occasions are weak: I shall instance onely in three particular kindes of that which I call *accidentall weaknesse*, and shew how Christs carriage is sweet to those who labour under such weaknesse.

A three-fold weaknesse by accident.

I. There is weaknesse, which comes by worke or labour.

E 4

2. There

2. There is weaknesse which comes by sicknesse or falls.

3. There is weaknesse which comes by grieve or sorrow.

With reference to this threefold weaknesse, I shall speake of Christs sweet carriage of himselfe unto three sorts of weake beleivers.

1. Such as are weake by reason of some great work unto which Christ doth call them, or about which Christ doth set them, and about which Christ doth not (at least commonly) set all his members.

2. Such as are weake by reason of some falls or slips into sin; either through their owne inward corruption, or some outward temptation.

3. Such as are weake by reason of great sorrow or grieve, which they may happily take, because of some sufferings, or trialls, whereunto Christ (in a more then ordinary way) doth bring them.

Of the sweet carriage of Jesus Christ to each of these, I shall speake particularly, and by themselves: And so much the rather I shall speak of these, because I conceive that the phrase here

here used by the Prophet, may al-
lude, or be applied to either, or all of
them: *bird and young, as above*

The phrase is, those that are *with*
young; which Translation I thinke is
better then that of *giving sucke*, because
the word in the Hebrew is, *עִלּוֹת*

which is used Gen. 23. 13. and so ren-
dered there; *the flocks and the herds with*
young; and 'tis used thus, and so ren-
dered, Ps. 78. 71. and there 'tis expresse
by *Ewes great with young*. The Hebrews,
when they doe speake of giving suck,
do use another word, and that more
proper for it, i. e. *עָלָה* from *עָלָה*

עָלָה, which signifies to give sucke;
so that the phrase being thus. *Those*
that are with young. I thinke it may al-
lude to those three sorts mentioned,
viz.

1. It may allude to those that are weake
by worke. Thus Paul sets out his worke
for the Lord Jesus towards the Ga-
lathians, as if he were big with them,
as an Ewe is big with young: *My*
little children of whom I travell in birth,
Galat. 4. 19. Paul in the worke of his
Ministry, was as it were big with
young.

עִלּוֹת

עִלּוֹת

עִלּוֹת

עִלּוֹת

עִלּוֹת

young. In like manner any beleever called out to, or set about more then ordinary worke, may be said to be big with young. And so much the rather; because the worke of child-bearing, or of being big with young, and to bring forth, is a worke which doth weaken more then ordinary; to this the generallity of Expositors apply this place.

2. It may allude also unto such as are weake by reason of falls into sin. So thou shalt finde the phrase of *being with childe, or young*, often in a particular manner applied to such as are big with sinne. *Vox significat* (saith *Ilyricus* upon the word) *tertium panem, tertium culpam*. And so 'tis used both in a sense of sinning, and of sufferings; sometimes sinne and temptation (through the incogitancy of the best belevers) may commit as it were a spirituall rape upon the soule; and the beleever may be (as it were) *big with young*, in a sinfull sense. For when temptation comes, and in a manner forceth the soule, there is something within us (which was not in Christ) and that may concur, and conduce to

a sinfull conception; and the soule may be big (as it were) with sinne. The Apostle hath a phrase which is to this purpose, When lust hath conceived it bringeth forth, Jam. 1.15. It is an allusion to a naturall conception and birth. So that we shall not, I suppose over-much straine the place of the Prophet here, by applying this phrase to this thing also. Sad experience tells us; that the chastest soules of the Saints, are sometimes in this respect, guilty of spirituall adultery. Beleevers are sometimes big of illegitimate births and conceptions. Lust sometimes may conceive, and they may be big with young, in that respect also.

It may allude unto those that are weak by reason of sorrow and sufferings. And thus the Holy Ghost doth often use the Metaphor of being big with young. As Esa. 26.18. We have been with childe, and been in paine. And thus the great sorrow and trouble, unto which God threatens to bring his people, is set out by their being as it were big with young, and holding their hands upon their sides, Jer. 30.6.

CH 4 P 1
Christe earriage to such as are weakly
in worke, demonstrated to be sweet.

THe first branch, or kinde of that
queldentall weaknesse, unto which
beleevers are lyable, is (as in the fore
men Chapter I hoped) weaknesse by
worke. Sp that now according to the
method which I propounded, I am to
shew and make good this Proposition.
on weaknesse by worke. Beleevers
be the brayages of Iesus Christ, & are
forn to every beleever that is weak by
reason of worke. in yare bus.

Sinners are sometimes big with young
in regard of wicked workes, where
unto Sathan excites them. Hence is
that phrase, Psal 140 He travelleth
with iniquity, & shall receive mischief.
Now towards such, God carries
himself severely, and is (as the Psal
mists there notes) angry (i.e. with
them) every day, wherby God

Saints are sometimes big with young
in regard of good workes, unto
which the Spirit doth stir them. And
towards these Christ carries himselfe

sweetly.

sweetly. For (as the Prophee here speaks) he leads them gently.

The expression notes two things, as proving the Proposition.

1. That Jesus Christ is so sweet to those that are weak (while in or about some holy worke) that he is with them, and leads them. As he said to his Apostles; Behold I am with you to the end of the world (that was, in regard of strength and assistance) so he doth to, all his working members. Hee doth assist them. He is with them. And he leads them. Believers are sent about some worke of Christ sometimes as it were a long way; and Christ (that he may shew himselfe sweet) goes with them and leads them. The Ewe big with young, is unweldy, and it is paine unto it to goe. Now the shepherd that is sweet leads it. And the believer big with young (i.e. bent, resolved upon some good businesse for Christ) is weake, and in paine it is; while in travell, till it be delivered: Now Jesus Christ to shew his sweetnesse to such a foule, takes it by the arme (as it were) and leads it.

2. That Christs carriage may appear

peare to be sweet; he is not onely present
to lead; but tenderly present, to lead [gently].
He leads softly, that he may lead
sweetly. I know there is but one
word in the originall, but it includes
both these, viz. the act, and the man-
ner of the act. The word is **לָקַח**
from **לָקַח** which signifies as Hebrew
and know, *commode & leniter ducere*, i.e.
to lead commodiously & softly. David
Kimchi glosseth it; he shall lead them
according to their quiet or commo-
dity, i.e. so as may suit best with their
quietnesse and ease. Jesus Christ doth
not drive furiously, but tenderly. He
doth not (as the same Rabbin notes)
over-drive his flocke; but gently,
softly, and sweetly; he leads all his
weake-working members. He will
lead you, O ye working beleevers!
according to your weaknesse, step by
step, as *Varian* glosseth the place.
Christ will not first lay a heavy bur-
den upon your backe, and then come
after lashing, to make you runne,
when it may be you can hardly goe.
But he will come and lead you, and
walke with you, your owne pace:

ינהל
לאסם
לל
רפקם

Pederen-
tim.

Amos

As

As he will assist, so he will assist sweetly. He will lead [gently.]

Thus as Jacob (the most faithfull and mercifull man that ever was a shepherd) said of his flocks and herds with young; he would not over-drive them, but (said he) *I will lead on softly according as the cattell that goeth before me, can be able to endure*; or (as it is in the Hebrew) according to the ease of their feet, Gen. 33. 14. In like manner, Jesus Christ he will softly lead (for the word is the same in both places) his Ewes big with young; he will gently lead those that labour in any worke of his. Thus sweet is his carriage towards those that are weake, by reason of any great worke, about which he sets them at any time, and with which they are big by the Holy Ghosts over-shadowing of them. Working believers, minde it. Your work (you say) is hard, it over-powers your strength, and it makes you weake: remember Christs carriage shall be sweet: He will be with you in your worke; And that it may appeare he is tender, and mindfull of your weaknesse, he will lead you, and that

that very gently; so saith the Prophet,
He shall gently lead those that are with
young.

CHAP. III.

Six particulars shewing Christs carriage to
be sweet to all weake-working
Believers.

THat you may yet more clearly
see the sweetnesse of Christs car-
riage, towards all such members of
his, as are weake in regard of worke;
I shall declare it in six particulars.

1. Christs carriage appears to be
sweet and tender towards his weake-
working members, in that he puts them
about no other worke then such as himselfe
hath done. Masters and Sovereignes

Nihil lege
ulla fanci-
ret in alios
cuius non
ipse pri-
mus in se
daret do-
cumentū.
Din. Par.
in Hist.
Univerf.
medull. p.
40.

carry themselves sweetly to servants,
and subjects, when they imploy them
in no worser workes then themselves
would doe. Its reported of Lyncurgus
(the great Law-maker) that he im-
posed nothing by Law upon others,
of which he did not first shew a pat-
terne in his owne practise. 'Tis true
of Jesus Christ, you read of no work
which he requires of his, which him-
selfe

selfe did not while in the flesh. Doth he require beleevers to resist Sathan, fight with the Devill? *Jam. 4. 7.* He did the same himselfe, *Matth. 4.* Doth Christ call upon beleevers to pray alwayes? *1 Thess. 5. 17.* and strive in prayer? *Rom. 12. 30.* He did as much himselfe while on earth. He prayed often, he prayed long, all night, *Luke 6. 12.* and fervently, with strong cries, and prayers, *Heb. 5. 7.* Are beleevers called to fast? (an extraordinary worke, and such as is not for every day, no nor for every Christian, as Divines gather from *Luke 5. 36, 37.*) why consider Jesus Christ in this worke went before them. He fasted, and that longer then he requires us, even forty dayes, as tis *Matth. 4.* Must Ministers preach, dispute, contest for the truths of the Gospel? they are to doe no more then what Christ hath done before them. Beleevers, did Christ ever call you to any service about which he would not go himselfe, if need were? Servants you have good Masters, who put you about no worse worke then they would doe themselves. And beleevers you have a sweet Saviour, who

did doe that himselfe about which he sets you, and never will lay that burden upon your backes, which he would not if need were, beare himselfe. Oh how tender and sweet is Christ to all his working members, in not setting them about any service but what he is willing to doe himselfe. Oh beleevers, you may comfort your selves in any service to which Christ calls you, with this thought, what though the businesse be burdensome? what though the worke be weakning? yet still Christ is sweet, kinde, tender, in that he hath set you about no other, then what himselfe hath done.

2. Its easie to see Sweetnesse in the carriage of Christ towards his working members, in that he hath provided, and accordingly gives encouragement unto them, answerable to all the discouragements they doe, or can meet withall. Ezekiel was to go out upon some design for Christ and such was his weaknesse that he falls at the appearance of Christ coming to command him. But mark what Christ saith to him, *Son of man stand upon thy feet*, Ezek. 2.1. Christ loves
(saith

Consolation for weak Believers.

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(saith a late Commentator upon this) to encourage men to his duty. Its the weaknesse of believers, when set about any worke, if they are apt to dispond and be discouraged. But in the sweetells of Christ, he is ready to raise up your spirits, and to take off their discouragements.

Three things usually discourage believers when they are to set about any business for Christ; and Christ is so sweet as that he hath provided, and doth give out encouragements, and sweareable to them all.

1. *Internal reluctancy in your true spirits.* I would, and I could doe this or that (saith the believer) but I finde such reluctancy within, my heart is so backward, my spirit so unwilling, that it discourageth me much; why Christ hath said he will make thee willing. His people shall be a willing people, Isa. 44. 3. Christ hath provided a voice behind to put thee on so that, whereunto thou art backward, Thine eyes shall beare a word behind thee (because of the reluctancy that is in thee) saying this is the way walk in it. I will put my spirit within you (which

Saints are unwillingly willing, and willingly unwilling.

Esa. 30. 21

Is a free Spirit, and because you are backward, and unwilling, he shall make you forward and willing, and cause you (sweetly) to walk in my ways, Ezek. 36. 26. Christ hath provided an encouragement answerable to this discouragement of thine. (Oh Believer.) Thy Spirit is unwilling, and doth resist, his Spirit shall take that away.

Disgrace, and opposition from man, is a great discouragement to working believers, and Christ hath provided encouragement suited thereunto. Men will deride me, and oppose me if I do this or that. The disgrace of the proud, and the opposition of the violent, do mightily weaken my hands in works, both the believer sometimes. But know, O soul, Christ hath provided encouragement answerable to this. Thou sayest men oppose thee, Christ saith he is with thee. Peter said, I am weak (said the Vision to Paul) Acts 18. 26. Men thou sayest disgrace thee, O weak working soul! The Father (saith Christ) will honour thee. If any man serve me, him will my Father honour, Joh. 12. 26. Strengthen thy weak

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weake hands (O working soules) with these words: Here is suitable encouragement unto thy discouragement in this particular also.

1. *Doubt of successe* discourageth sometimes those who are upon worke for Christ. The hands of the believer begin to fall downe in the midst of his worke when he doubts of successe. I shall labour in vaine (saith the soule) this discourageth me. *Thy labour shall not be in vaine.* (saith Christ) let that encourage thee. 1 Cor. 15. 58. 24. vs. bringing to geat Pharaoh about a gallant worke (Israels freedom). He doubts the successe. But behold they will not let leave me (saith he) Exod. 4. 3. That discouraged him; Christ therefore takes off that discouragement. If they will not beleieve the voice of the first signe they will or shall beleieve the voice of the latter; saith the Lord: I would fight and resist Satan: Shall I be successefull? Yes, O beleever. Christ hath said for Elei. a. Satan shall flye. 1 Iam. 4. 7. and the God of peace shall tread downe Satan under your feet. Rom. 8. 38. Thus answerable to all those discouragements which believers are liable to meet with.

Christ hath provided encouragement;
 and this clearly argueth Christ to be
 sweet in his carriage towards his
 working members. But, in as much as Christ gives abi-
 lity, and strength to performe any good worke
 that any beleever will do, it is clearly, that his
 carriage is sweet to those which
 worke; Christ gives power to doe
 what ever he will beleivers labour;
 he will not stand on his feet; and
 he is weake, and cannot. Christ's Spi-
 rit therefore enterd into man that hee
 may stand upon his feet, and of him
 shall Christ and the Spirit move us
 on, and be with us; Backe on; Praise
 our Lord Christ, who hath enabled me,
 faithfull and true, in the
 Apostles must preach to all Nations,
 and Christ gives them tongues to in-
 able them so to doe. Ah, O faithfull
 poore soule, the work is weighty,
 and I am weake; True is but Christ
 will make thee strong and able; O
 weake soule; If the burden be big,
 thy back shall be strengthened. Christ
 will not lay a heavy burden upon
 weak shoulders. Doubtlesse he will
 strengthen thy shoulders, O beleiving
 soule,

soule, according to the weight of that he layes on. I must answer before Kings, and Councillors, and States for Christ (saith the beleever.) But alas ! the worke is weighty, and I weake. Feare not O beleever ! Christ will be with thee, and will give thee a mouth, and wisdom, which all thy adversaries shall not be able to gaine say, nor resist, Luke 21.15. I am to goe a long journey for Christ, but I have but weake legs (saith the soule) why Christ will strengthen thy legs, O soule ! according to the length of thy journey. I am to lift a great weight (saith the soule) and have but weake hands. Christ will strengthen thy hands according to the weight which thou art to lift, O poore soule ! what ever the worke be, about which Christ sets any soule; if the soule carry it self sincerely in doing, Christ will shew himselfe sweetly in helping. Howsoever hard-hearted Pharaoh may command the number of bricke, and not give straw to helpe: yet tender-hearted Christ will not. If he command the soule to work, he will send the Spirit to helpe with strength suitable to that worke.

4. Christs carriage appears to be sweet to working Beleevers, in that he will perfect their works by his own strength, wherein it was deficient by their weaknesse. Thou workest all our workes for us, and in us, Isa. 46. 12. The beleever workes, and leaves that which hee doth, very imperfect, because of his weaknesse: But Christ comes, and perfects that imperfection, because of his sweetnesse. Lord (saith the Psalmist) thou wilt perfect that which concerneth me, Psal. 138. 8. The beleever is set on the worke of prayer, and Christ sends the Spirit to helpe his infirmities: And at the end of prayer, he takes it, and mingles with it his own incense, and so presents it perfect to the Father. His pure water perfects the soules puddle. Looke as the writing Schoole-Master, not onely holds the hand of the learner, in every letter, but after all, takes the pen and perfects the whole: So Jesus Christ holds the hand all the while the beleever is writing (suppose a love-letter to Heaven) and because of the shaking of the beleevers weake hand, there are after all, many imperfections, he takes the golden pen

pen of his owne grace, and perfects every letter, that it comes to the hand then hand-perfect. O the darke, and deformed lines, that (believers draw) when set about some curious piece. How imperfectly doe they performe that, about which they are set, sometimes. But oh the sweetnesse of Christ, who comes with his owne penne, and after all, perfects those imperfections. Believers carry themselves weakly in all their workes, and almost mar all, about which they are set; but Christ carries himselfe sweetly, and comes, and mends all that they doe amisse, making their botched and bungled workes very brave with his owne hand. Surely, believing soules, you have found this. How many times did Christ set off that done richly, which came from thee poorly? How oft hath he perfected thy imperfect performances? when thy weaknesse came short, hath not his sweetnesse made it up? Believe it friends, Christ carries himselfe sweetly toward working believers.

5. The carriage of Christ appears to be sweet towards, &c. in that he comes

comes in often to the faules of his working members with refreshing in the midst of their labours. Believers are weale, and (while at worke) are apt to be weary and to faime. But Christ heales himself sweet, in that he visits them, and refreshes them in their worke. 'Twas the praise of Balaam, and 'twas a sweet carriage of his, when he went into the field, where his servants reaped, to incourage them in their worke. And 'tis the praise of Christs sweet carriage toward working believers, that he visits them frequently, and incourage them sweetly while they are about his worke. Balaam was at worke for Christ, when he had written the words of Christ at the mouth of Jeremiah; but he began to flag and faime. And Christ gave a particular Prophecie to the Prophet, to comfort and refresh Balaam. Jer. 23. 18. Christ gives power to the faint, to them (who by working have usle were) he refresheth, and gives strength. Daniel was at a great worke, and his strength was almost gone while he fasted, and there came like the appearance of a man (that was not Christ, but an Angel from Christ)

El. 49. 29.

Consolation for weak Believers.

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Christ, and he strengthened him. On
the sweet refreshings which Christ, by
his Spirit, brings into the souls of
weak Saints, even when they are ready
to faint and sink in their work. How
oft (O believing soul) hath Christ
refreshed thee, by his sweet spiritual
managements on thee; even in the time of
day; and while thou wert about his
work? Surely, thou must needs say,
Christ carries himself sweetly toward
working believers, doth not thy ex-
perience in this particular scale
to this truth? *bro. I am under (Colloq
166)* It is evident, that the carriage of
Christ is sweet to the working Saint,
inward as object of their work, be-
cause of his rest and reward. It is sweet in
Christ, that he should accept any
work of the believers, but more, that
he should reward. Christ will deal
sweetly with his working servants; he
hath made beds of rest for them in glo-
ry. Satan deals not so; his servants
never rest to eternity. I am weary
(saith the working believer) Thou
shalt rest anon, I will work. *bro. I am
restless as the people of God, Heb. 4:11*
The word is a creeping of a Sabbath
There *πρωτος*.

They shall
rest in
their beds.
Esa. 57. 2.

There is a sweet and a long Sabbath
 remains for you, O working Saints
 and the morning thereof is ready
 dawned ^{or about noon} and it will be
 day. You shall rest from your labours
 Apoc. 14. 13. Christ will be sweet to
 thy soule (O weak believer) and he
 hath provided rest for thee. There is
 a Sabbath appointed for your Soules.
 Working Past shall have that rest 3. you
 and weake then too, when the day shall
 dawn. You who are thus troubled
 shall have rest with us (saith the A-
 postle) when the Lord Jesus shall be re-
 deamed from heaven with the Angels of his
 power. 2 Thes. 1. 7. And if rest be not
 enough to declare Christ to be Saviour
 to his working members, they shall
 have reward also. You shall not lose
 your labours, yee working Saints.
 Christ thomes, and his reward is with
 him, Apoc. 22. 14. you shall not work
 all day and all night too, Believers.
 You shall rest at night, and have reward
 in the morning. The upright shall have
 dominion in the morning, Psal. 49. 14. For
 a day's work, you shall have seven times
 rest. For a little labour in this world,
 you shall have an everlasting reward.

Hear ye T

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in

In the other world. Oh sweet Christ
that givest long rest for a little labour,
and great reward for little worke.
Surely, when you shall in the end of
your dayes-work go into Ierusalem
land, and there rest your soules upon
the rose bankes that are by the Chry-
stall fountaines which runne there, you
will cry out oh ! How sweet is Christ
towards his working members, that
gives such ravishing rest to them after
all their works for him ; when the
day shall be in which Christ shall
come with Crownes of glory, to put
upon the heads of working Saints,
and you shall feel the weight of that
glory, with which you shall then be
crowned; then you will say, oh ! the
sweetnesse of Christ towards work-
ing believers, who gives such an eter-
nall weight of glory, for such light and tem-
porall works as the best Saints do. Con-
clude (O thou believing Eve, who art
big with young) that the day comes
in which thou shalt travell, and bring
forth; and then thou shalt see that
Christ deals sweetly with such as
thou art, when for the joy of that
rest, and reward which thou shalt
have

hewethreasters, thou shalt forget thy
 worke, and thy weaknesse; under
 which thou didst groan, and travaile
 here. The shadowe apace flye away, and
 the day begins to dawning; in which
 Christ shall give both sweet, glorious,
 rayshing, eternall rest, and reward to
 all his working members; and then
 shall the fulnesse of this truth be
 sung, viz. that Christs is very sweet to
 all weak-working beleevers.

CHAP. IV. Hail

Some reasons of the point.

You have seen both [that] and [how]
 Christ carries himselfe sweet to
 working beleevers. I will now add
 word why Christ doth this. And
 there may be (to omit others) three
 reasons given of this.

1. Christ loves to make his carrying
 unsweeter to himselfe. He is sweet in
 himselfe; and therefore will shew it
 by being so to his. As he will declare
 sweetnesse to those who are weak and
 cannot worke at all; so will he shew
 sweetnesse to those who worke, and
 are weake therein, or thereby.

As Christ

Consolation for weake Believers.

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Christ sees our condition, he is moved with compassion. He hath *giving* bowels towards working beloevers, and he cannot refraine, (such is his sweetnesse) but he must shew it. Men love to shew themselves (as we say) what they are. Christ doth surely love to carry himselfe sweetly, that beloevers may say, *As we have heard, so have we seen in the Saviour of our God.* Others, by their words told us, that Christ was sweet, and in our workes we finde it so. When Christ spake to the man sicke of the palsey, *Thy sinnes be forgiven thee:* He did it, that men might know the power of his God-head (saith he giving the reason of that speech) that ye may know the son of man hath power on earth to forgive sinns, Mat. 9.6. As Christ speakes in such a manner, as that he may be knowne to be what he is, so he acts also, he leads his working members gently, and carries himselfe toward them sweetly, that he may declare himselfe to be as he is.

2. Christ sees that those that worke for him, cannot worke without him. Therefore it is that he carries himselfe so sweetly to them. The strongest Saine

is

Is too weake for any worke if left by Christ. Indeed Christ cannot have his worke done by any soule, in case he deale not sweetly with it. The big Ewe cannot goe if not led gently; and the working beleever cannot act, if not dealt withall sweetly. *Without me ye can do nothing,* Joh. 15. 5. This Christ sees, and therefore it is that he is thus sweet. Because Christ knowes our weaknesse, as that without him we can do nothing; therefore he shewes his sweetnesse, that by him we may be able to do all things by his strength. *For* Christ is thus sweet in his carriage towards his working members, that he may leave all without excuse. Christs carriage to his shall condemne wretches at the last day, that will be none of his. Sinners will be ready to say, we did not serve thee because there was harshnesse in thee: Thy worke was hard, and thou wert austere: Thy servants went for the most part in sackcloth, while others wore filke, &c. Now Christ will stop their mouches by his sweet carriage. Wretches that will not worke for Christ, shall be left without all excuse, when they shall

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ἰσχυρὸν ἐν τῷ
ἐν δυνάμει
τῷ με Χριστῷ.
Phil. 4. 13.

shall be told, and convinced of the sweetnesse of Christ, to his working members. Christ is resolved to stop all mouthes in that day. His sweetnesse to labourers, shall silence loyterers. His gentle leading of workers, shall condemn the idle-living of wanderers. The Ewes that have been big with young, shall witness against those, that would not have Christ to be their Shepherd; Christs sweet carriage to the one, shall convince and condemne the obstinate standing out of the other. Wretches, Christ calls upon you to work for him; he hath given you talents, and he bids you imploy them; you are fearfull and sluggish, you *hide your talents*, and spare your pains; you do not, will not act, or work for Christ. Consider you shall be without excuse, at the great day: It will be foolish and false to plead, Christ was a hand master. His working members by their experience shall confute you, and Christs sweet carriage to them, shall leave you without apology, or excuse.

CHAP. V.

Some uses of the point.

HAVING seen the sweetnesse of Christs carriage towards all his Ewes, and such as are big with young, &c. those who work for him. I shall offer some thing by way of application in some uses. As,

I. It serves to discover the difference between Christs service, and all other service, and between his carriage of himselfe towards those that worke for him, and the carriage of all others towards any that worke for them. If men serve the world, they do not finde (alway at least) sweet carriage. Its often seen among men, after their worke is over, the workman is oft forgotten. It stands upon record, as one of the greatest stains of the Roman State, that after *Scipio Africanus* had sincerely and successiefully served that Commonwealth (when it was almost spent and ready to dye) and had thereby raised it up: he was banished, or forced to inhabit in a poor waste desert. Insomuch that when he dyed he commanded this to be

be ingraven over his sepulchre, *Ingrata patria, ne ossa quidem mea habes.* The Commonwealth was so base, as not to have his bones, who saved their blood: Solomon tells us, of a poor man, who had been very serviceable to a distracted State, when it was warred against by a great Prince. The poore man delivered the City by his wisdom, but no man did so much as remember that same poor man, Eccles. 9. 15. And it is reported of Cardinall Woolsey, that upon his death-bed he should say in much sadnesse of spirit, If I had so faithfully served Jesus Christ as I have done my Master (Hen. the 8.) he would not have cast me off, as my Master the King hath. Oh! that men could but see the difference that is between the service of man, and the service of Christ: How ever the sons of men will deale (like themselves) with their servants sordidly; the son of God will deal with his sweetly.

2. This Doctrine may also reprove these, who deale not with Christs working members as Christ doth. Oh how curiously and coursely do many deal with Christs workmen! How doe they de-

ride, disgrace, oppose, and persecute the Ewes of Christ, i.e. those that are big and travell in work for him. How did a company of vile persons vilifie Paul, who yet was as an Ewe, ready to bring forth, who was in travell with the Galatians, as with Christs Lambs. And then those that were borne after the flesh did persecute him, that was both borne, and [bearing] after the Spirit, even so it is now. But neverthelesse, what saith the Scripture? what saith the point? Christ deales sweetly with his working members. Are not they then to be reprov'd that deal harshly? Be reprov'd therefore all of you (especially you that pretend to the worke of Christ) for not dealing kindly with his working servants; seest thou a person, or preacher that doth the worke of the Lord, that preacheth Christ, worketh for Christ, be reprov'd for thy unkinde, unchristian dealing with him, as knowing that in that thou art very unlike to Jesus Christ. Be reprov'd therefore, O ye rugged spirits, who deale ruggedly with any of Christs working members; what though they differ from thy way, if they doe
Christ

Christs worke, Christ deals sweetly with them, and so should you.

3. The truth of this Doctrine falls heavy upon those, who being both inabled for, and called to the worke of Christ in any kinde, and yet refuse it. Friend; how is it that Christ hath given thee a talent and thou wilt not occupy it for his use? How is it that Christ hath given thee parts, and set thee in place, and afforded thee opportunities to serve him, and yet thou wilt not worke? Darest thou say, either that he is a hard Master, or that his work is unreasonable, or his carriage unkinde. Be convinced ye loyterers that will not labour for Jesus Christ: At the day of account you will want an excuse, when all the working members of Jesus Christ shall come and say, *The worke that we did for Christ, was honourable; the encouragement which we received from Christ was inspeakeable, and his carriage to us all along, was passing sweet and amiable; then will you be dumb and speechlesse, as not having any thing to say for your selves why you stood out from his worke and service.*

4. The Doctrine speakes encouragement to all those who labour for the Lord, who are at worke for Christ. You that are in Christs Vineyard; that labour (though in the heat of the day) who sweat in the service for your Saviour consider, his carriage is, and will be sweet towards you. *Goe on, hold on, give not out*: you are in his service who is very sweet: what ever the carriage of the standers by be, his will be like himselfe, i.e. loving.

Ob. But yet (will you say) we find harsh usage in the world, meerly for being in this worke. We thinke wee should be dealt better withall by men if we did do so much for Christ. Surely, if we were onely *Lambes* our selves, we should finde kinder carriage: But this renders us hatefull, and makes men harsh that we are *Ewes* big with young, i.e. that we are indeavouring to bring forth somewhat for Christ, that we would have others *Lambes* as well as our selves, and that we can never be well, but when at work.

Ans. Well be it so, yet be not discouraged: It is your glory to be Christs *Ewe*. Christ hath dealt wel with you,

you, in making you able to work for him, and he will carry himselfe kindly to you, while you worke for him. What though the travellers by the way, curse and revile the labourers in the field, so long as the Lord of the harvest (*Boaz* like) blesse you, and speake kindly to them; the Lord be with you. Verily (ye working Saints) who are labouring for the Lord Christ, you have no just ground of discouragement from all the unkinde usage of the creature, so long as you have the kinde carriage of Christ. Ob! be not discouraged so as to give out, but be rather encouraged so as to goe on in the work of the Lord, for as much as you know your labour shall not be in vaine, and that Christs carriage to you-ward, shall be sweet.

5. Lastly, the Doctrine speaks comfort to all the working members of the Lord Jesus. You Emes that are big with young, here is a point big with comfort. You goe on heavily; you groan while in travell; you cry out (as the Prophet in another case) *My belly, my belly!* well be of good comfort, Christ is with you, and will be sweet in his carriage

to you, while you worke Christ can not be away; Christ is not absent and idle, while you are travelling in his worke; no, he is present, and will be helpfull; he will be with you, and lead you gently.

Q. What is thy worke (O blessed Ewe?) what art ready to bring forth?

A. Why (will some say) my worke is wofull. I am working too, not to bring forth any great good, but to cast forth great evill. Christ hath set me on worke to cleanse a kennell, to carry out a dunghill: I meane to conquer corruption, and to cast out lusts; and the very smell of my lusts is ready to choak me; and which is worse, I can scarce master my worke; nay it almost over-masters me; yea and I have cryed more then once and againe: thrice have I besought Christ, and yet I labour in this worke, and can doe but little at it.

Be it so (O working soule!) yet Christ is and will be kinde. His grace shall be sufficient for thee, and his strength shall be perfected in thy weaknesse, as it is 2 Cor. 12.9. He will enable thee in time to master thy worke. Sinne shall

not have dominion over thee; Rom. 6. 14. Thou shalt be made Lord over thy lusts. There is a blood of sprinkling which shall cleanse thy kennell. Thou resistest thy sinne unto blood, and thou dost bleed while at worke against corruption, yet it remaines (thou sayest.) But know still Christ is sweet, and his carriage to thee shall be so. And therefore, though all thy blood and sweat will not cleanse thy soul, nor do away thy sinne; yet the blood of Christ shall, as 'tis 1 Job. 1. 7.

Ob. But oh! (saith another soule) I am at harder worke then this: Its my worke to war with the Wolfe: I am labouring against Sathan. Many temptations daily beset me. Not any messenger of Sathan, but Sathan himselfe doth beset me. Surely (you will say) my worke is grievous; is it not?

Resp. True, but thy Lord is gracious. Christ is with thee all this while (O working soule!) He hath promised thee to make away for thy escape, 1 Cor. 11. 12. you may expect kinde carriage even while you are in this worke, and know that he will helpe you to goe through

through with it. The very God of peace will (or shall) shortly tread down Satan under your feet, Ro. 16. 20. It may be Satan doth stand ready to devour that blessed birth, wherewith thou travellest; but know, Christ is near also, and he will help thee. Build upon it (O thou working beleever!) Christs carriage shall be kinde unto thee.

Q. Nay but (saith another working soule) I have been labouring a long while; the work about which I have been set is almost over; but first I want a little strength to perfect it; and secondly, I am in much feare whether when 'tis done it shall be accepted. Now this grieves me, this troubles me.

Ans. Well, but hear O soul! thou art at worke for a kinde and sweet Master, who will helpe thee with strength to perfect thy worke, and crowne thy worke with acceptation when perfected.

For helpe: Know he will worke all our workes for us, and in us, Esa. 46. 12. He will worke in you both to will and to dee, and that of his good pleasure, Philip. 2. 13. yea the Spirit of Christ (which

is the power from on high) shall helpe our infirmities, Rom.8.26. This is the sweetnesse of Christ whom ye serve, that never did any servant faile in his worke, for want of his helpe. And

For acceptance. Be confident O beleever ! Christ will accept of every endeavour of thine in his worke. Its Christs nature to accept of what we have, and not to looke for what we have not. Pigeons are welcome, where Lambs are wanting. Sighs are sweet, and groans are acceptable unto him. Yea in Christs worke, *Voluisse sat est*. A willing minde is accepted. Trouble not thy selfe, O working soule, about acceptance. Doe thy best, be thou sincere; and be of good comfort, as knowing this, that Christ is sweet. His carriage ever was, ever will be, passing tender to all his Ewes big with young; very sweet to all those that worke for him.

Ob. But alas ! will some say, my case is comfortlesse. For 'tis true, Christ is sweet to his members that worke for him; but what is he to those who sinne against him. Woe is me, I have been big; but 'tas been with

*προθυμία
εὐπρόσδεκ-
τος.
2 Cor. 8.12*

with badnesse; and I have brought forth,
but oh, 'tas been wickednesse; what
will the carriage of Christ be unto
me?

Answ. Why for such soules; I say
at present no more but this. Jesus
Christ is a mercifull high Priest; Hce
knowes how to have compassion on the
ignorant, and them that are out of the way,
Heb. 5. 2. He is a shepherd, that can be
kinde even to the Lambs that wander,
and goe astray. Its his grace (and
therefore his glory) that he can be
sweet, even to you (O poor beleevers!)
that have been sinfull. And this is
that which I am to make out in the
next Section.

SECT.



SECT. III.

*Christs sweet carriage unto Beleevers
weake by sinnes.*

Esa. 40. II.

*He shall gently lead those that are with
young.*

CHAP. I.

GOD in Nature hath provided a salve for every sore: And Christ in Grace, hath provided a cordiall for every beleever. Its your Saviours glory, that he is furnished with suitable sweetnesse (O beleevers!) unto your weaknesse. And its his grace that he is as (nay more) ready to give them forth, then you can be to need them. In this Scripture is held out Christs sweetnesse unto weake beleevers, who are such (as I distinguished) accidentally. Now these I divided into three ranks, viz.

1. Such

1. Such as are weake through worke (unto which I spake in the foregoing Section.) And

2. Such as are weake through falls : unto which I am to speake now. And

3. Such as are weake through sufferings ; which will be the subject of the last Section.

So that now the businesse here is to shew the sweetnesse of Christ unto those members of his, who are weakened by falls into finnes, which I said might also be couched under this Metaphor of being big with young.

The word
עלות

comes
from
על

The Scripture tells of a conception of sinne, James 1.15. When lust hath conceived, it bringeth forth sin. And the same Apostle tells in many things we sinne all, James 3. 2. Yea John tells that if we (i.e. those whose fellowship is with the Father, and his Son Jesus Christ, and who walke in the light, and have fellowship one with another) If we say we have no sin, we deceive our selves, and the truth is not in us, 1 Joh. 1.8.

So that there being in Saints the seed of sinne ; there may be a sinfull conception sometimes in them ; and they may

may be big with young in that sense. Indeed all our steppings aside from Christ (especially unto sin) is called in the Scripture a whoring, and adultery. So that it will be no straining of the Metaphor in the text; I am sure 'twill be no deviation from truth, to say that Christ carries himselfe sweetly, and deales gently, even with those, who have beene, or are weake, by their being big with young in a sinfull sense.

The thing therefore which I shall now speake unto is this, That

Christs carriage is sweet even to those members of his who are weake by their falls into sin.

CHAP. II.

Some things premised for the right understanding of the point, and the proof of it.

THAT I may the more clearly proceed without mistake, and make good the Doctrine. I shall premise three things.

1. That the best believers are liable unto falls into sinne. Even the choicest Saints,

Saints, may sometimes either by more violent rapes, or secret temptations, be big with young with sinne. Solomon tells us, that a just man falleth seven times, Prov. 24. 16. In the case of Bathsheba, David himselfe did conceive, and he was big with young by sinne. Its true, Saints by reason of that immortall seed of grace within them, doe not, indeed cannot make a trade of this; they are not (as I may say) common Strumpets; they doe not make this spirituall (as David did not that literall) adultery their trade: yet still I say 'tis possible that sometimes they may, and indeed are overtaken this way. Albeit grace doe sometime render the conceptions of sin abortive, and mostly doth kill them as soon as borne; dashing the brats of sinne (while young) against the stone, breaking them upon crucified Jesus (that I may allude in a spirituall sense to that Psal. 137 ult.) Notwithstanding all this I say, yet so it too, too often is, that even Saints, and true members of Jesus Christ, doe fall into sin, or as the phrased is doe conceive and bring forth that which is sinne. Experience, and conscience witnesse unto this,

this, that even such as are borne of God, doe sometimes beare sinne. That is one thing which I premise.

2. Believers by falling into sin, do become weak: Their being big doth render them feeble. As breeding and bearing in a natural sense do much weaken; so doth it also in a spiritual sense. Sorrow and correction go together, and every bringing forth is with pain. Sin is the greatest weakner that can be. The soul is most unhealthfull when, and while sinfull. Sin makes feeble hands, and weak knees. The very habits of grace (which are our new birth strength) are exceedingly debilitated by the acts of sin. David after his lying in with Bathsheba, was much weakened; there was no health in his bones by reason of that breeding. Any fall weakens in a degree. Saints sinnings are their fallings: David broke his bones by sin. Strong men are oftentimes weak by falls which they have taken, and Saints otherwise strong, are yet very weak after their falls into sinne. Indeed wickednesse is weaknesse. How weak is the soule after sin! How little a push of temptation throwes it down! How easily is David being weakened with

Plal. 38. 36

adulterous conceptions; overthrowne by
murderous suggestions! And how long
was it after that ere he could worke
again? Till Nathan came to visit
him (as is gathered from the title of
the 91. Psalme) David had made no
long. He was so weake, as till then
he could not worke: Nuthans visit was
(as we say) Davids up-rising. It seemes
he lay in long upon that sin, and was
so weake thereby, as that he could not
worke, till the Prophet roused and
raised him up. Surely his sinne did
make him very weake. Believers! I
thinke you will seal to this; that sin-
nings make you feeble; wickednesse
renders you weaklings: your sighings
say tis true. This is the second thing
I would premise.

3. The next is this, Jesus Christ is
displeased with believers sinne. Adultery
is displeasing to the husband. Christ
is your husband (Believers) and he
cannot but be angry with your sin-
nings, for they are your adulteries.
Christ cannot smile upon your sinfull
bars. Twile unhusband-like in him, not to
be offended at them. The Lord Jesus loves
chaste soules. To be spiritually barren,

or, sinfully, big are both alike displeasing to Christ. As he is angry, when we conceive not by him, so he is offended if he see us conceive by sinne. Not to abound in good fruit is a failing; but to have any bad fruit is a fault. You who have at any time been big with young in a sinfull sense; tell me, dare you say Christ ever liked it? nay was he not offended at it? Jesus Christ must needs loath bad conceptions, and bringings forth, because he loves good ones. Its certainly the weaknesse and wantonnesse of some that thinke and speake otherwise. Christs anger and sin goe together. Thou wast a God that forgavest, though thou tookest vengeance of their inventions. 'Tis spoken of Christ (who is Immanuel, God with us, or the Lord our God) Psal 99 8. This therefore I premise in the third place, that Jesus Christ (though well pleased in the maine with beleevers, yet he) is displeased with them, when they have rendred themselves weake by sinne, Christ likes not to see corruption rocked in the cradle. He loves not to see David in Bathshebas bosome; Christ though he loves sinners, yet loaths

*Omnis amor
continet in
se aliquid
odii.*

finis; he is displeased with the finnes, though pleased with the persons of his people. Thus being premised, I shall now prove the point, viz.

That Christs carriage is sweet, even to those members of his, who are weak by fall into sin.

Peter will be a prooffe to this. Dear soule! Sathan got leave to winnow him, and he weakened him. Yet Christ was very sweet for all that. I suppose you know his fall, 'twas great. He denies Christ, and sweares he knew him not. There's one degree. He stands to the deniall, and is not ashamed of what he had said, but lyes, and sayes, he was not one of them that belonged to Christ. Al Lord, how he tumbles downe! yet he falls a step lower: He begins to curse himselfe (*anathematizet*) i. e. to excrete and anathematize himselfe, if he were, &c. what a fall is here! Surely Peter brake his bones (though Christ which was his sweetnesse kept his necke) with this fall. How weak was he by his wickednesse? The Damosell that looked upon him, and spake to him, surely raped his soule. He conceived sinne, and brought forth a lye:

lye: and he was very big with young, for the lye was very great. Well, yet Christ led him gently: He looked on him graciously. Christ was sweet, though Peter was sinfull. Doubtlesse Peter felt his bones broken by that fall, surely he was weake, and that made him weep bitterly: yet notwithstanding Christ was very sweet in his carriage towards him: And therefore he left speciall word with the Angell, to bid the women tell his Disciples, and Peter (*specialliter dicit & Petro*) of his Resurrection, and going to Galilee to meet them, and him. Christ prayed for him before he fell, in an especiall manner (*I have prayed for thee, saith he*) and looked upon him after he fell. Mindes him at the Resurrection, confers sweetly with him before the Ascention, Joh. 20,) Shall I need to adde more, to let you see how sweet Christ is to beleevers, weakned by falls into sin.

'Twas singular sweetnesse in Christ towards those *seven Churches* that fell, and were much weakned by their falls. He looked upon them all, and wrote to them all; and how ever some

passages in his Epistles to them were severe, yet the very writing of them, and the end thereof was sweet.

I will adde but on Scripture to prove this point, yet more. 'Tis, *1st*. 57.17. For the iniquity of his covetousnesse I was wroth and smote him (Christ I said before, is displeased with his members sinings) and he went on frowardly in the way of his heart. Ah Lord! what weaknesse is here, to grow worse for whipping? yet see Christ is sweet for all this. I have seene his wayes, and I will beate him: I will lead him also, v. 18. Just almost as 'tis in the text; he will gently lead those that are with young. Covetousnesse is Idolatry; to be big with this, is abominable (Christ was wroth to see it) but to harden the heart under chastisements is worse: Surely a soul thus fallen, is very weak; yet even to such soules Christ is sweet, his carriage kinde; for even those he beates, these he leads, and to those he restores comforts.

CHAP.

CHAP. I.

One generall demonstration of the sweetnesse of Christs carriage to sinning Believers.

HAVING cleared the point a little in the intent thereof, and having also offered something for the prooffe thereof, I shall now further demonstrate the tenderneffe of Christ bowels unto sin-weakened soules, in his carriage unto them both generally and particularly.

Generally. Consider how that *Iesus Christ* takes much paines, and lets out mercifull power for the raising of fallen believers, and for the gathering of wandering Lambs. And this considered, demonstrates Christs sweetnesse at first sight. Sinning soules, Christ will not lose you. Though you through weaknesse wander from him, hee'l not let you goe: Hee'l walke after you, while you wander; and because hee's sweet, hee'l gather you from your sinnes. He that gathers weake Lambs with his great arme, will gather also wandring Ewes with his shepherds crooke. You know

the parable of the *lost sheep*, Luke 15. it concernes you who have gone *astray* from your Lords fold. Beleeve, thou sayest thou hast wandred in the wayes of sinne, and art a *lost sheep* (that is lost in thy owne sense) know thy Shepherd is sweet, and will not lose thee, hee'l seem rather for a while to leave others, that he may seek thee. When *Antigonus* a King passing by a ditch into which a sheep was fallen, the Historian saith, he pulled it out (though dirty) with his own hands: and for this he was exceedingly beloved and commended of his subjects. *Heavenly sheep*, your King is kinder. Hee'l not onely stoop to filthy ditches of sinne into which you fall, and take you out with his armes, but hee'l lay you in his bosome, that he may wash you with his blood. He deales not thus with all sinners; but hee'l deale thus with you. *Judas* falls into one ditch, he betrayes his Master. *Peter* falls into another, he denyes his Master. Christ lets *Judas* lye, but takes up *Peter*. Minder this, O ye poore of the flocke! Though Christ let *Judas*'s fall and perish, Hee'l gather his *Peters*

Say now, is not Christ sweet in his carriage towards his owne, even when they sinne? It may be thy soule hath been stragling abroad (*Dinah* like) and some corruptions or temptations (*Sebethem* like) have humbled thee, so that thou art big with young: Now how is it with thy soule? Is't not very weake? Doth not joy faint, and faith flag? Art not ready to say, Christ will whip me for my wandring? Hee'l be sorely displeased with me. I dare not say Christ is not displeased at this: Indeed his Spirit is grieved (*Jacob* like) at this; yet let me tell you, he is sweet, and so will be notwithstanding this. Adde not weaknesse to weaknesse: say not, Christ will never be sweet more, because I have sinned now: But know, he is and will be sweet in this, that hee'l be avenged on the head of sin, for defiling thee. Hee'l take thee into his heart, and cast that whereof thou art big out of thine: Say beleevers, after sinnings, hath not Christ made you most out of love with sinne? Have not you bated it after, more then ever you loved it before? *Ephraim* shall say, what have I any more to doe with Idols, *Hos.* 14.8. Hath not Christ made you, to de-

defile that which defiled you? and have not you cast it away as a menstruous cloath; saying unto it, Get thee hence? as 'tis *Esa. 30.22*. How hath Christ shewed all his severity against your sins of which you were big? and how hath he meane while been good unto your soules: He hath, and doth deale grievously with your finnes, destroying them; but he deales graciously with you, gathering you. Witnesse to the sweetnesse of your Shepherd, O ye sinning Ewes, who have been big with young: Hath not he gone after you, and found you, and laid you on his shoulders rejoycing? Hath he not dealt with you as with David: when you went astray like lost sheep, did not he seeke you? *Psal. 119.176*. And when he found you, did he deale with you according to your sinfulness? Did he whip you all the way home? Rather did he not lead you gently? Now doth not this demonstrate undeniably, Christs sweetnesse to you, O ye sinfull beleevers! If Iesus Christ, after lust hath conceived in us, and brought forth sin, should leave us to our selves, till sinne being finished, should bring forth death, as 'tis *James 1.15*.
 of such sweetnesse to you as H 8. If
 ab

If Christ I say, should deale thus with us, could we deny his Justice? But now for Christ, even when we have been big of sin, to lead us gently, not to leave us to our sin, but to gather us out of it, and to raise us after it; surely this doth declare his sweetnesse. But this is onely a generall demonstration; I shall therefore adde some particular ones.

CHAP. IV.

Some particular demonstrations of Christs sweet carriage unto beleevers weake by sinning.

THe first thing wherein Christ declares his sweetnesse unto sinning beleevers is, his chastening of them for their sinnings. Solomon tells us, that he that spareth the rod [hateth] his son, but he that [loveth] him, chasteneth him beimes, Prov.13.24. Chastisement for sinne is a priviledge peculiar to Saints: Its childrens bread; Bastards go without it, and this bread (as I may say) of affliction doth Christ give his members after sinning. And that this is sweet dealing will appear, if you consider,

1. *Its Covenant priviledge, promise-mercy, so saith the Text. If thy children forsake my Law, &c. If they breake my Statutes, &c. [Then] I will visit their transgression with the rod, and their iniquity with stripes, Psal. 89. 30, 31, 32.* Beloevers, Christ deals sweetly with you, when he chastiseth you after falls into sin. Hee'l chastise you with the rod: Its true, hee'l not cast you off for your finnes; no, nor whip you with Scorpions; yet hee'l chastise you (for every one whom he receiveth after fals, he deals so with for the most part) His rod (not of iron but) of men, shall be upon you; and those stripes wherewith hee'l chasten you, shall be the stripes of the children of men, as 'tis 2 Sam 7 14. where that in the Psalme is taken. So that Christ deals sweetly with you, when after your sinnings he chastiseth you for his Covenant priviledge. And,

2. *'Tis denyed to others: Christ deals not thus sweetly with all sinners. They sinne, and are not in sorrowes as others. Its the thundring voice of wrath (as Origen observes) that saith, I will not punish your daughters when they commit whoredome, Hos. 4. 14.* Sinners com-
mit

Consolation for weake Beleevers. 317

mit whoredome, and are not punished; Saints are but *big with young*, and chastised. Indeed those *only* hath Christ knowne of all the families of the earth, and therefore he punisheth them, that is (as the Hebrew word signifies) visits them. Beleevers, Christ lets others sinne, and comes not neare them: Its his wrath. But you fall and sinne, and Christ visits you, take it as his love. He does more for you, then for them; and its sweet dealing. This then is the first particular. Christ carries himselfe sweetly unto sinning beleevers, in that he chastiseth them for their sins.

Amos 3.3.

TPDN

Chastis-
ings for sin
are Christs
visits of
the soule.

Indeed his chastisements are their *mellings*, they serve to purge them from their sinnes; and how else, or what else should he doe for the *daughtr* of his people, as tis Jer. 9.7. Its the care and tenderneffe of the husbandman to lop and cut corrupt branches: And its Christs care over you (and when he declares it, he shews sweetnesse to you beleevers) to cut you, either when you are not fruitfull in good, or when your buddings are bad. And this is the fruit of all to take away sin, Isa. 27.9. Now surely this is sweet. There

is

is a difference between *disce* & *reuerſe*. Its one thing to cut, another thing to cut off. Its maternall and sweet to give the sicke childe a Pill (though bitter) to purge out corrupt humors that hinder health. Beleevers! Christ should not be as tender as a mother (and yet he makes himselfe more, *Esa* 49-15.) if he should not purge you, after sinnings, i.e. chastise you, For by this is the iniquity of Jacob purged, *Esa* 27-9. And how sweet doth Christ deal with sinning Saints in purging them from their finnes, while he lets others lye, and rot, and perill, for want of punishing purges. But

2. Christ deals sweetly with sinning beleevers in that he doth not cast them off for their finnes. As finnes before beleeving could not make him to reject them; so sinnings after beleeving, doth not cut off love from them. Though he visit their sin with stripes; yet nevertheless his loving kindnesse will be not utterly take from them; nor will he suffer his faithfulnessse to faile, *Psal*. 89. 33. you breake your faithfulnessse in sinning (souls) and that is weaknesse enough; But if you thinke that Christ for
your

your sinning will take away his love; you make him unfaithful too, and this is greater weakness. Though you forsake the guide of your youth; and wander till you are big with young, forgetting the Covenant of your God; yet Christ will not forsake you, nor breake his Covenant with you. Christ should breake Covenant if for [your] sinnes (O beleevers!) he should cast you off from love. Dinah had weakly walked abroad, and upon Shechems ravishing of her, comes home big with young; But Jacob turnes not her out of doores. It may be thou hast been weakly wandring from thy Fathers house (O beleeving soule!) and corruption in the time of thy wandring hath ravished thee; thou art big with young, and art afraid to goe home. Thou sayest, I have sinned; and if I returne, will Christ accept of me? Fear it not, goe and try. Hee'll not cast you out of doores. Though you come with big bellies, (to keepe to our Metaphor) hee'll deal gently with thee (though with young). Though thou hast played the harlot with many lovers, yet returne unto me saith the Lord, Jer. 3.1. What though a man would not be so sweet

to his wife, yet Christ will be to you. Only acknowledge thine iniquity, (and what a poor recompence is that?) and feare not to returne; for Christ is married unto thee, Jer. 3. 13. 19. Happily thy sins have eclipsed love: but know love remains still; and in due time it shall shine againe. The thicke cloud will blow over, and the light of love will arise (in time) on thy heart. Christ is sweeter than he calls you, though weary, and bevy laden. He bids you to take unto you words, and turne to him; and say take away all iniquity, and receive us graciously Hos. 14. 2. How parent-like doth Christ deale! Say (saith the mother) to the offending childe (after she hath in love whipped it) Pray me: shew forgive me, &c. Christ it may be hath whipped thee in love (O beleever) for thy offence. Now he putt words into thy mouth, and tells thee what to say. His love surely is not gone. Is not his carriage sweet? For,

3. Christ in due time smiles upon beleivers after sinners. As their sinnings did not cut off his love totally, so neither can they keep off the manifestations thereof.

of. Finally, is not Christs carriage
sweet to you (Oh ye sinning soules!)
that smiles notwithstanding your
sinne. *Speak comfortably to Jerusalem: Com-
fort ye, comfort ye my people,* saith (Christ
who is) your God, *Esa. 40.* How sweetly
doth the mother take up the childe,
after she hath corrected it, and dandle
it, and kisse it, &c. so sweetly deales
Christ with his members after their
sinning. *Is his mercie cleane gone* (saith
the fallen Saint.) *for ever?* Will he be
favourable no more? Hath he forgotten to
be gracious? Why remember, O soul!
surely Christ hath heard thee thus be-
moaning thy self; *Tbou hast chastised me, and
I was chastised,* &c. Yea it may be so, wilt
thou say, Christ hath heard me thus,
but what of that? why, He hath said
of thee, *Is not he or she my deare childe,*
since I spake against him, I doe earnestly re-
member him, therefore my bowells are
troubled for him. I will [surely] have (i.e.
shew) mercy towards him. Christ can-
not hold his love alway in. It must, it
will burst out at last. Goe and tell Pe-
ter. Christ cannot hold. I will restore
comforts to him, *Esa. 57. 17.* Christ must
be sweet. Doe you, dare you, can you
deny

deny it. O yee *summers of the sick*! Is not
this sweet carriage to Cuningbore covered
well, *neighbourhood* how smiles that

4. Christ is very sweetly and tenderly affected towards sinning believers, for he is sad for them, even all the while that he suffers them. The mothers heart is sad, even while she whips her child, and sometimes she turns away, and weeps to see the child weep, whom yet she made to weep. Its so with Christ. He chastiseth for sin, and when he seeth the soul weeping under that chastisement, he weeps too. My soul (saith he) was crucified for him, Jer. 31. 20. It was crucified

is. Thus ; thus my bowells sounded for him. The word signifies to sound as the troubled waters, or tumultuous people. looke as the waters after some storme sound loudly, or as a tumultuous people under some great oppression (for that is mostly the ground of tumults) as much troubled. Even so was Christ troubled at Ephraim, bemoaning of himself you have *not an High Priest who can sympathize* (as the word is) *Heb. 3. 15.* No, but hee is so sweet, that he sympathizeth with you in all those sadnesses of yours,

yours, under those sufferings which he brings upon you for your sins. God had afflicted *Israel* for their sin, but when they cried out under that affliction, *deliver us this [once]*, (it seemes a deliverance then would be so acceptable as that it would countervail a destruction afterward) its said, *his soul was grieved* (as it were cut short with sorrow (so the word there signifies) *for the misery of Israel* *Judg. 10. 15.* Oh how sweet Christs carriage to his sinning members, who sympathizeth with them in those sorrows under which they lie for sins. Christ sighs and weeps with you; O ye sighing and weeping soules. Is not this sweet carriage?

5. *Christ carries himselfe sweetly unto sinning Believers. In speaking to the father to pardon those finnes.* When the mother hath whipped the childe her self, husband saith shee, pray forgive it, And thus Christ he sees his children (for he is the father of believers (therefore he is called the *everlasting father*, and they are called *his children*. Compare *I say 9. 6.* and *Heb. 2. 13.*) I say Christ sees them fall in the dirt of sin, he takes them up, whips them indeed: but saith Father

רַחֵם

The same word is used *Jud. 16. 16.* and rendered, *reced.*

forgive them, for my sake. If any man sin we have an Advocate with the father, Jesus Christ the Righteous: and he is the propitiation for our sins, 1 John 2. 1. Christ is both our ~~advocate~~ that is, our patron who takes our cause upon him (as Beza glosseth it well) and our ~~iniquity~~. That is, our propitiatory offering, to reconcile the father to us after our sins. What can hee bee more to shew himselfe sweet? Indeed beleevers he therefore lives, and is at the right hand of the Father, that for your daily sins, he may make daily supplications, and intercede with the father, in your behalfe for your failings. And if this be not sweet, tell me what is.

6 Singular sweetnesse shines in the carriage of Christ toward sinning beleevers, in that he takes notice of all that good which is in them notwithstanding their sin. Its a mighty failing among the sons of Adam, that they so mind mens vices as they forget their vertues. A little evill makes men sometime forget a great deal of good: But its nor so with Christ, for he remembers, though but a litle good, notwithstanding a great deale of evill. Unskilfull men throw away gold, because of

of the oare mixed with it, so do not artificers. The Lord Jesus (o belcevers!) knows how to discern your gold, though covered with much oare, he can see the least of your sparklings. (ye *Divine Diamonds*) while ye are in the dirt. Its observable how sweetly Christ in all his Epistles to those *7 Lapsed Churches*, takes notice of all the good that was in them, and records it. *Ephesus* had forsaken her first love. Yet *this she had*, and note, it 'twas but a *very* a this, some one thing: and what was that? she hated ~~the~~ works of the *Nicholaitans*, which Christ also hated.

Observe: it was but (as I may say) a negative goodnesse. *Then hatest the works of the Nicholaitans, which I also hate, Apoc. 2. 6.* Heere is but a little good, hating bad deeds, and this Christ forgets not, but observes, although mingled with a great evill, viz. the leaving of first love. Christ O ye sinning soules, forgets not your graces though weak, when he corrects your corruptions though strong. 'Twas not a little unbelcif which appeared in the Disciples, when they were afraid of perishing in the Sea, by reason of a tempest, *Mat. 8. 24, 25.* 'Twas I say, not a little, but a great deale of unbelcif,

which discovered it selfe, in that deed,
 what reason had they to feare, who car-
 ried *Cæsar*, as the Historian said: why
 should they cry out we perill, when they
 had saving presence with them? yet note
 it, Christ doth not so eye their feare, as
 to forget their faith: No, he minds, and
 mentions their faith though but little.
 And he speaks of their faith while hee
 chides their feare, *Why were ye fearful, O
 ye of little faith?* When you sin against
 men, they'll bee fardid, and forgetting
 al your good, they'll blazon your blame.
 But when you sin against Christ, he is
 sweet, and albeit he may secretly tel you
 of your fault (in your owne conscience)
 to humble you, yet he'll still remember
 the grace that win you. Singing *Sardis* hath
 but a few good names (amongst many
 bad) and Christ records them. *Thou
 hast a few names even in Sardis. Apoc. 3. 4.*
 And *pulling Philadelphia* hath but a little
 strength, and yet Christ eyes it, and bla-
 zons it, *thou hast a little strength* (there tis
 eyed) *and hast kept my word* (by that lit-
 tle strength) *and hast not denied my name.*
 Thus is blazoned, You say sometimes
 poor souls! we have much evils but lit-
 tle good, and strong corruptions, but
 weak

weak grace: And is not this sad? This
true: but Christ is and will be sweet;
Hee'll not mind your evill, as to for-
get your good; Hee'll not forget thy
weak grace, though mixed with strong
corruption. Though you are weak (O
soules) by sin, yet Christ will and doth
remember your little strength, here is
sweetness indeed.

Lastly, The brightnesse of this truth
that Christ is sweet unto sinning belie-
vers, shines in this beauty, viz, in that hee
maketh their sinnes their good. Christ makes
Sampsons riddle true in believers souls.
Out of their sinnes there comes forth honey, and
out of their strong sinnes, Judg. 14 14.
Christ maketh the devouring corruption
in believers, to become meat for their
truth to feed upon, while by killing one
he gives ground to believe the ruine of
another. And he brings forth sweetness
out of their strong sins, in making grace
to supersede sin, when sin did but abound. Be-
lievers, is not this what he can not you in-
terpret the riddle of Sampson in the em-
brace of your Saviour towards you after
sin. Hath not Christ helped you, to suck
honey (Beelike) from your sin wood. Have
not you O Believing Bees been taught by

Christ to suck the honey of fang-baited,
 from the ~~Worm~~ Wood of ~~sin~~ ~~Quand~~! How
 sweetly doth Christ kinde the Spouses
 love even by her goldasse? Doth he not
 cause her sleeping, while he knocked, to
 end in a healthfull fit of love-hicknes,
 when she awaked; ~~Ca.~~ 5. 2. 8. did not Christ
 make Peter ~~cowardize~~ in denying him to
 a Maid, turne into courage of owning
 him before a Magistrate & Compeere. Luke
 22. 56. with Acts 4. 8. How did Peter
 by the ~~lawnesse~~ which he took for his
 fall of denying Christ, even after (as the
~~Jobenian~~ mother told him), ~~learned~~
 to own Christ, and thus as the Speaker
 for all the rest, ~~2. 14.~~ and 3. 1. 2. surely
 Christ is sweet in his carriage towards
 ye, O ye sinning Soules have not you lov'd
 the fold more by your wandrings? have
 not you (~~Amish-like~~) learnt to hate your
 finnes, were they your loved ones? As
 children have you been taught to
 hate the fire that burnt you & speak, O
 ye Eves that by the rapes of fiene have
 been ~~big with sin~~. Hath not your
 Shepherd taught you to loath those sins
 which ravi shed you? And to keep close
 to him, since your straying from him?
 Thus you see how Christ carries himself

towards his sinning Members: And tel
me now if in all this carriage there be
not singular sweetness.

But **Q. A. N. V.** *Some Reason of the Point,*

I Elbow any ask whence it comes to
pass that Jesus Christ is thus sweet
unto believers, even notwithstanding
their sinning. The answer is easie, and
the reasons are from scripture thus

First, *Because of the fullness of his na-
ture, &c.* Its the nature of God (for
his name denotes his nature) to be mer-
cifull and gracious, & so to sinners (for
mercy and grace allude to sin, there be-
ing no place for either where sin is not)
God is said to keep mercy for thousands,
forgiving iniquity and transgression and sin

Exod. 34. 7. All the sorts of sin are in-
cluded under these three termes, iniquity,
transgression, & sinne, and God is said to
keep mercy to forgive these, as if his mercy
were kept on purpose for pardon, and
sweet dealing with sinners. Your Christ
is God O believers. This pardoning
fullness of the God-head dwells in him, for
in him dwelleth [All] the fullness of the
God-

Heb. 1. 3.
וְיֵשׁוּעַ
כְּרִיִּים
וְיֵשׁוּעַ
כְּרִיִּים

God head bodily, Col. 2. 9. Christ (as God) is mercifull to all sinners, but (as your Shepherd) he is specially mercifull towards you. But,

2. Christ is therefore thus sweet unto sinning believers, because of all his members these are the weakest. Sicke men are weaker then healthy children. Many times the mother lets the child cry in the cradle, while she looks onto the sicke one in the bed. Christ is wise, and therefore most tender of the weakest. Christ knowes your weaknesse, O soules under sinne. And he will therefore be sweet to you, because you are weak. Poyson causeth paine, and paine proportionatly pitty. You have a pitifull high Priest (Believers) who measures out his pitty accord- ing to your paine. And because your falling into sinne, is to you, most pain- fully, hee'll be most pitifull: howe many conceptions (say some) are most pain- full and dangerous: sure I am, sinfull conceptions are. Believers are never worse then when big with sinne, and Christ is still kindest to those that are weakest.

Satan is most busie with believers when

Merpione-

Deir Dura-

me os.

Heb. 5:2.

when under sinne; and therefore Christ hath the more care of them then. Satan would faine tempt the soule to despaire upon its sinning, and should not Christ be very sweet, so it would. Christ came to destroy the worke of the Devill, 1 Joh. 3. 8. Christ by his sweet carriage will destroy this worke of the Devill, viz. desparation, which he specially endeavours in beleevers, after sinnings. How bitter is Satan to the soule after sinne? How sadly doth he buffet it? In what blacke and bloody colours doth he set sinne before the soule? How home doth he lay it? And how high doth he aggravate it? In all this he drives to despaire. Now Christ is at hand to destroy this work of Satan, which he will do, by manifesting to the soule his sweetnesse, for that alone keeps the soule from sinking. Beleevers would sinke under sinne, but Christ prevents it by sweetnesse.

4. Christ knowes this to be a sad state for the soule to lye under sinne, and therefore hee is sweet to beleevers under theirs. Hee was tempted unto sinne (though without sinne) and so knowes the

*Haud igna-
ra mali
miseris suc-
currere dis-
co. Dido a-
pud Virg.*

the sadnesse of that (as a City that hath been besieged, though not taken, knows the misery of a sieg) and hee experimentally knowes the bitternesse of being under sinne (being made sinne for us, and forsaken of God for that) so that Jesus Christ knowing the sadnesse of being under sinne, doth therefore especially shew sweetnesse to his members in this condition.

CHAP. VI.

Some uses and application of this.

I Would faine that the Proposition thus proved, should be improved. Its a cleare truth you see, That Christ is sweet and tender toward his sinning members. Now there is special use which may be made of this. I will onely touch at foure, viz.

- An use {
 1. Of Reproose.
 2. Of Comfort.
 3. Of Incouragement.
 4. Of Counsell.

First, this point is profitable for re-
 proose, and it serves to reprove those
 whose dealings with sinning beleivers are
 not like Christs. How sharpe and severe
 are

are the dealings of some with beleevers for their sins. If a beleever be overtaken with sinne. What unchristian carriage doe they meet withall from some. How unbrotherly are the exclamations? And how bitter are the aggravations thereof? Thou seest thy brother sin: Its doubtlesse his weaknesse. But dost thou deale roughly with him? Is thy carriage sowre? Dost thou make the most of every failing? Dost thou spread it abroad to his shame? Be reprov'd: for now walkest thou contrary to Christ. I professe I feare some will inherit Chams curse, for they take his course of uncovering the nakednesse of fathers and breithren. Ah Lord, was it ever heard, that any who professe the name of Christ, should make it their study, to defame and publish the failings and faults of the godly, to shame them, and profession in them, yea and Christ too at once.

Ob. I but that which we report is true? Shall they doe evill, and not heare of it?

Resp. Be it so, that tis true, yet your dealings are not Christ-like with them.

237a & n.
 177, i.e.
 tenderly
 put his
 bone in
 joynt.

them. Tell him between thee and him
 alone, that's Christs command, Mat. 18.
 15. And be sweet to him, in dealing with
 him; that's Christs carriage; know
 you not what the Apostle saith? Bre-
 thren if any man be overtaken in a fault, ye
 which are spirituall restore him in the spirit
 of meeknesse, &c. Gal. 6. 1. Is railing, re-
 viling, publishing, and proclaiming errors,
 and falling of brethren; restoring in the
 spirit of meeknesse? Hath thy brother
 broke his bones in falling, and wilt thou
 breake his heart by severe and harsh deal-
 ing? Hath he an error, and wilt
 thou forget al the truth that he holds,
 to exclaime of that? Must thou for-
 get all his graces, because of some
 corruption? What, because thy bro-
 ther failes, wilt thou be foule? Be-
 cause once he did evill, shall he never
 beare well? Be reprov'd, O ye whom
 it may concerne: you deale not as
 Christ doth with sinning foules, your
 reproofes of brethren should be ex-
 cellent oyles, which should not breake their heads,
 as is Psal. 141. 5. so should you declare
 kindnesse to them: And so would
 Christs carriage appear in yours, your
 dealing even with offending and sin-
 ning

ning believers, should be in the weakness of the spirit, and in the sweetness of Jesus; and if not, you sin in your dealings; for you are unlike to Christ, and to be reproved for it.

This point is precious, and it may be as a cordial to false souls. Christ's carriage hath been, and is to be sweet to such as you. You cry out, I have sinned, I have sinned, and what shall I do? I have sinned in this duty, and fallen by that sin. I have been overtaken with such an infirmity, overpowered by such a temptation, conquered by such a corruption: And woe is me, I am undone! I have gone astray from the Shepherd of my soul: I have played the harlot with many lovers, and I am big with young. Lust hath conceived, and it hath brought forth sin.

Q. Now what shall I do? will not sin bring forth death? I have deserted Christ, will not he desert me? Say man of God, whether shall I go? when shall I do?

A. Say thyselfe, O poore soule! upon this point as upon a pillar. Christ's carriage will be sweet even to sinning soules. You have a gracious Lord.

mercifull bigb Priest. A sweet Shephard,
who can have compassion on them that are
out of the way, Hebr. 2. Hee'l gather
thee, O weake wandring soule! Hee'l
restore thee to himselfe, and comfort
thee. His rod and staffe shall comfort thee;
with his Shepherds crooke hee'l fetch thee
from wandrings, and with his staffe
hee'l support thee under weaknesse. Bear
up, O ye fallen Saints, Christ will bee
sweet unto you; for hee'l heale your
backslidings, and love you freely.
Hos. 14.4.

Four sorts of soules in spectall
aime at in this use of comfort.

1. Such as are fearfull to sin. You
that stand in awe and would not sinne;
you whose soules were afraid before
sinne, and are now much more afraid
after sinne. Take you this comfort.
Tis yours, Thou sayest, before I sin-
ned I was afraid: Its sight was sad to
me, my heart trembled for feare lest I
should be overtaken with it. Now
that I have sinned, I am more afraid
lest I be kept in slavery by it. Be not
afraid; onely beleene: Christ will deale
sweetly with you. Hee'l subdue thine
iniquities, and cast all thy sinnes into the
depth

depth of the Seas, Micah 7. 19.

2. Such as are sorrowfull under sinne. You beleevers, who goe in blacke; I speake to you, Christ is sweet to sinning soules. Why mourne you so much as if you would not, could not be comforted? That spirit which is now in thee, as a mourning dove, will ere long bring an olive branch of peace from thy beloved. He that now convinceth of sinne, will speedily comfort thee notwithstanding sinne. You weeping Peters; Christ is sweet, though you have sinned in denying him; he'll smile shortly upon you. Heare, O ye groaning Pauls! you cry, wretched men that you are; Christ came into the world to save sinners, of which you are chiefe. And you shall finde sweetness in his carriage; though there hath been sinfulness in yours.

3. You who mourne under the filth of sinne, as much as under the guilt of it. This comfort is yours: you grieve to see your soules so defiled; and you say, what though I am free from damnation, I am pestred with displeasure; I have a filthy hand, and a more filthy heart. My conversation is dirty,

uonT

K

my

my disposition is more dirty. Ah Lord! will a pure Christ own such an impure wretch as I?

Q. Will the Lamb without spot owne me who am nothing (as it were) but a great scab and botch?

A. Yes O soule! know thy Saviour is sweet. He that loved *Lazarus*, when he lay at the gate of *Dives* full of soares, will love thee; though thou hast been in thy blood, and hee'll wash away the filth of thy botches with the purity of his blood. He hath loved thee, and given himselfe for thee; and he will sanctifie thee, and cleanse thee, by the washing of water, and by the word, that he may present thee glorious to himselfe, not having spot or wrinkle, or [any such thing] Ephes. 5. 27. Rouse up thy selfe oh beleeving Soule! who groanest at the filth of sin. Christ will be sweet in his carriage towards thee. But,

4. Its your comfort also, who doe mourne under sinne might: who are afraid, now sin hath you downe, it will keep you under its dominion. *Jesus Christ* will be sweet unto you: And sin shall not have dominion over you, for you are not under the law, but under grace, Rom. 6. 14.

Thou sayest, Ah Lord ! I am afraid since my fall into sin, that I shall get such a haunt, as I shall never leave. I question since I have been big with sin once, that I shall be so ever. And which is as bad, if not worse : I feare lest that since I have done evill, I shall never learne how to doe well. Say not thus, O beleeving soule ! Jesus Christ is sweet in his carriage towards his sinning members. Hee'l not cut off his little toes, because they have been out of the way ; but rather make them streight, and keep them in the way.

Saints under sin remember this point for your comfort ; Ch. iiii. carriage is sweet to his sinfull members.

Q. May not we mourne for falls into sin. Is it not lawfull to be sorrowfull, since we have been, yea and are sinfull ?

A. Yes, you may mourne, but not to desperation ; you may be sad, but not over-sad. There may be a falling even in mourning for sin.

Q. Why, when doth the soule faile that way ?

A. Then when it hinders us from seeing

Dr. Sibbs
souls con-
flict, p. 380.

seeing and tasting Christ as sweet. So much sorrow for sinne (said an experienced Preacher) is sufficient as brings us to Christ. And I may say that which obstructs this is too much. Its one of Sathans stratagems; to make us pore so long upon sinne, as to make us neglect looking to Christ: sin is too bitter, when it makes you forget that Christ is sweet. That weeping is too much, which makes the eyes blinde, and disables the soule from seeing Christs smiles.

Ob. Oh! but alas, I may well give way to sorrow, for my sin is of the greatest size.

Rep. Why what is thy sin, O soule!

A. Its forsaking of first love, wandering from my beloveds bosome.

Rep. But know though thou hast forsaken thy first love, Christ keeps his. He changeth not in his affection, as men doe. Having loved his own, he loveth them to the end, as tis, *Job. 13.*

Ob. But alas! I shame to speak out my sin, for 'tis worse.

Rep. Why what is it bleeding heart? Its well thou art ashamed of it, but yet speak, what is it?

Ans.

Ans. Why, Its adultery, spirituall adultery. I am guilty of going a whoring from Christ: Alas! sin hath conceived, and I am big with young, &c.

Resp. Notwithstanding know, O soule! that Jesus Christ leads gently those that are thus with young: His carriage hath been kinde to others in your case, and it shall be so unto you: Thou hast played the harlot with many lovers, yet returne againe to me (saith the Lord) Jer. 3. 1. You wandring Ewes, hearken to this sweet call of your Shepherds pipe, and goe returne unto him.

Ol. But alas, if I could return with weeping, and supplications, it were somewhat:

Ans. Why what were it, O soule? It were but sweet, not satisfactory: And Christ knows how to be kinde, though you know not how to cry. Hee'l love you, and that love shall melt you. Besides, what meane those sighs of thine? those groans of thine? these dolorous questionings of thine? Surely they are the breathings of his Spirit in thee, and surely Christ will be, nay is sweet unto thee.

Thus you see how usefull for comfort this point may be unto beleevers

overtaken with sinne. Therefore

3. Let it be for *incouragement unto you* (O beleevers, who are weake by sinnings) *let it incourage you to goe unto Christ*, in consideration of the sweetnesse of his carriage to such as you. Jesus Christ calls you, and saith, *Returne unto the Lord your God, for you are saved by your iniquities*, Hos. 14. 1. Go and say, *Behold we come unto thee, for thou art the Lord our God*, Jer. 3. 22. What though you have sinned, yet hee's a Saviour: As all your finnes before conversion, did not keepe Christ from comming to you; so neither let your finnes since, keep you from going to him. *He is still the same in sweetnesse, be you the same in faith.* Why tarry you, O wanderers! why enter you not the folds of Jesus? call out some one that was once in your case, and enquire whether Christ did deal kindly with him. Doubt not, O ye of little faith! but he will be so to you. He useth to be sweet to all the weake of his flocke, and in particular to such as you who are weakned by sins. Consider this your Saviours sweetnesse, and be incouraged to goe to him, O ye sinning souls.

Lastly,

¶ Lastly, Let this doctrine perswade Japhet to dwell in the tents of Shem: my meaning is, that those who as yet are altogether strangers unto Christ, should come in unto him; you who as yet never knew what it was to be *infoldd* in the bosome of Jesus, who as yet were never Lambs nor Ewes in Christs fold. Consider the sweetnesse of this Shepherd, and come into him. Sathan deales seemingly sweet, that he may draw you into sin, but in the end he will be really bitter to you. Christ indeed is seemingly bitter, to keep you from sin, hedging up your way with thorns. But hee'l be really sweet, if you come into his flock, even notwithstanding your sins. Thou lookest into Christs fold, and thou seest it hedged, and fenced all about to keep you in from sin, and this keeps thee from entring: But oh! let it not. Christ indeed is unwilling that any of his should wander, and if they be unwilling too, its well. And if they wander, hee'l fetch them in, it may be with his *Shepherds dog* (some affliction) but yet hee'l not be (as we say) *dogged* himsele: No, he is, and will be sweet. It may be

now Sathan smiles, and is pleasant to you while you sin, but know hee'l be bitter in the end: He that sings *Cyrene-like* now, will devour *Lyon-like* at last. Hee'l torment you and vex you, and be burning and bitternesse to you. Oh come in therefore to Jesus Christ, let him be now the Shepherd of thy soule: And know then, hee'l be sweet in endeavouring to keep thee from sin, before thou commit it; and hee'l be sweet in delivering thee from sin after thou hast committed it. Oh that this thought that Jesus Christ is sweet in his carriage unto all his members, unto all of his flocke, especially the sinning ones; might perswade the hearts of some sinners to come in unto his fold.

SECT.

SECT. IV.

*Christs sweet carriage, sweet unto Be-
leevers weake by sufferings.*

Esa. 40. II.

*He shall gently lead those that are with
young.*

CHAP. I.

THe sharpnesse of the aire in
the field makes us keepe
within; and the harsh usage
which children finde a-
broad, causeth them to minde home.
The sordid dealings of men with Saints,
occasions them to thinke of the sweet
dealings of Christ; and then we are most
desirous to see Christ smiling, when we
behold men as frowning.

Its a hard time abroad : And some
that call themselves brethren, are yet
bitter in their behaviour. Open ene-
mies strike, and seeming friends chide :

Its

Its but meete therefore to looke up to Christ, to see how he stands affected to us, and will deale with us in such a time.

Holy Soules! who indeavor to keep your selves from sinne: you meet with suffering: and that upon this ground, because you feare to sin, *You are not of the world*, and you are therefore hated by the world. Christ hath freed you from the *evill* of the worlds *pollution*, and therefore it followes you with the *evill* of its *persecution*. You find heavy hands, and you feare hard hearts in the world. I know where your thoughts bee. You think how doth Christs heart stand towards us now.

For this, know: Christs heart towards you is very sweet. His thoughts to you ward are very precious. His dealings with you will be very kind. In the midst of your saddest sufferings, expect sweetest carriage from your Saviour. Its his nature to shew pittie, especially when he sees any in misery.

I am now to speak unto the third sort of such beleevers, as I call accidentally weak, viz. to those who are *weak through sufferings*: And I am to shew how Christs

Christs carriage towards them also is sweet as it is to others.

The Prophet tells us. *He shall gently lead those that are with young.* The words may (as I have opened) be applyed unto suffering Saints. Its a metaphor in which the Scripture doth much delight it selfe to set out sufferings by. The voyce of the daughter of Zion bewailing her selfe (under tribulations) is as of a woman in travaile bringing forth, *Ier.4 31.* And Christ speaking of the sorrows, and persecutions, which his Disciples should meet withall; speakes of them in this phrase, they should be *as a woman in travail,* *Iob.16.21.* I am loath to make a Scripture bleed (as *Austins* phrase was) by straining it too hard: And I hope if I apply this Scripture unto suffering soules 'twill be milke, not blood. I am apt to thinke it a safe way where Scriptures admit of many (but not contrary) significations to take all, least I misse the meaning. Bleeding heart for Christs sake! here is milke to comfort you, in this Scripture, It represents Christs carriage very sweet to such as you, *He will gently lead you.* Your way is rocky; full of briars and thornes: persecution is a prickly

prickly path: Your feet bleed, yea, and it may be your hearts too. Well, be of good comfort, Christ wil lead you gently. The truth which I would a little insill upon from this interpretation is this, viz. *Jesus Christ carrieth himselfe exceedingly sweetly to his suffering members.*

C. H. A. P. II.
Some things premised, and the poyntrally proved.

I will in some steps ascend to the truth in hand. Two things I shall premise preparatory to the proof, by way of prevention of objections.

1. This first I premise, viz. *Christ permits his choicest members many times to meet with sharpe sufferings for his sake, in the Gospels.* Sometimes hee gives the dearly beloved of his soul into the hands of his enemies Jer. 12. 7. *I was a specke of spake by Christ himselfe unto his disciples, that in the world they should have tribulations, Job. 16. 33. The psalmist prophesied to all his flocke, when he said, ye shall be hated of all Nations for my names sake, Mat. 24. 9, John was the basest beloved, of Jesus, yet hee must to*

visiting

Patmos,

Patmos, and there he a companion (with suffering Saints) in tribulation, *Apoca.* 1. 9. Your Shepherd (O ye heavenly flock!) may permit you to walke in the vallie of the shaddow of death. Christs lambs are sometimes worried by the dogs. I shall not need to expatiate. Surely Saints its no mystery unto you. Sufferings every where meet with you. This *Paul* knew, that the Holy-Ghost witnessed every where, that bonds and afflictions did waite for him, *Act.* 20. 23. What a bloody bed-rol is that? *2 Cor.* 11. 23, 24. And Stripes, Prisons, Rods, deepe, Perills of all sorts, and from all sorts, these and the like *Paul* met almost every where, This is the first word I promise.

2. The second is this, That this is consistent with Christs sweetnesse. Believers you may be precious in Christs eyes though in persecutions. *Jesus* is a beloved, though you are in blood: Though he permit you to suffer, yet he is sweet. Himselfe was the deare-one of the father; yet he suffered, and his father was still deare. Christs sufferings were consistent with his fathers sweetnesse, and yours are with his. To you it is given, not
only

only to *believe on him*, but also to *suffer for his sake*, as it is *Phil. 1. 29.* Affliction is a gift of *love* even as faith is. Its grace as wel to *bleed for*, as to *believe in Christ*. It may be fair over head, when, &c while soule under foot. In a bad way a man may have good weather. A faire stile, and a filthie way may consist. The Shepherd may pipe, though the dogge barks. Build upon it ye suffering Saints! Christ may be sweet, though you suffer. Though your cup be bloody, he drinke first, and surely for the servant to drink of no worle then the Master, its not hard. Admit men are unkinde, yet Christ abideth kind, yea, although he suffer men to deale harshly with you, he is mercifull still. Their malice doth not make voide his mercy. Its a fallacious way of arguing, because you suffer, therefore Christ is not sweet. No, your sufferings, and Christs sweetnesse may stand together.

If you aske how can this bee? I answer, well enough. And this I shall prove.

The phrase in the Text includes two things, tending to confirme this truth.

1. *that ye suffer* 2. *that ye suffer for him*

viz, { 1. Presence,
2. Supportation.

1. *Presence*, Christ is with his Members in all their miseries (he could not else lead them). Saints in their saddest sufferings, in their sorest persecutions, have Christs presence, *When thou passest through the waters I will be with thee, and* *Isa. 43.2.* When the three children were in the furnace, Christ was there to make the fourth. *I see foure men loose, walking in the midst of the fire, and the forme of the fourth is like the son of God. Dan. 3.25.* Christ you see was so sweet as to be in the fire with those Saints. And it seems he led them there, for tis said they walked. *Iohn was in the Isle called Patmos, for the word of God, and for the testimony of Iesus, Apoc. 1.9.* And Christ was there too, *vers. 13.* David knew well this sweetness of Christ his Shepherd: and therefore hee assures and comforts himselfe with this: That though he were in the vale of the shadow of death, yet Christ would be with him, *Psal. 23.* But

2. Christ is not only present, but supportingly presens with his in their sufferings. Christ leads his gently, while they suffer grievously. This David also knew
and

and therefore he saith, *thou art with me, thy rod and thy staffe they comfort mee.* Saints are weake in sufferings; so weak that they cannot swim (at least) long. But Christ will keep them from sinking. Feeble secte can hardly goe upon rockie ground, If some bodie doe not support, they will fall. That the feet of the Saints may not slide, and they fall under, or in sufferings, Christ will be present (for hee keepeth the feet of the Saints) and lead them. Paul tells *Tymothy*, though men were so weak as to desert him, when he was to answer before *Nero*, yet Christ was so kind as to be present with him, and to support him. He speaks of it with a *notwithstanding* as if he should say, though all shamefully shrunk back, and forsook me, yet *notwithstanding* Christ the Lord (sweetly) stood by me, and supported mee, *2 Tim. 4. 17.* Speak Saints! in your sufferings to have Christs company, and support, is it not sweet? When you passe through fire and water (as the Psalmist speakes, *Psal. 66. 12*) to have Christ to go along with you, and to lead you gently, is it not glorious? why, this others have had, and you shall have, to let you see this is true, that Christ can-

ries himselfe sweetly to suffering Saints.

CHAP. III.

One great instance to prove the point.

I Desire to let you see the truth of the point fully : Therefore I shall lay before you one great instance in which you may see it plainly.

I will instance in Christs carriage towards his Disciples (who were to suffer upon his departure.) And you shall see how sweet it was.

There are five particulars in which Christ did sweetly declare himselfe towards his Disciples, with reference unto those sufferings, that hee knew they would meet withall, for his sake, in the World, as soone as he departed.

I. *He gave them not onely rest, but royall testimonies of his love.* In that he washed their feet, and serves them : In that he instituted his supper, and feasts them. And in that forgetting his owne sufferings, he comforted them. *When Iesus knew that his houre was come* (saith the Scripture) Christ knew that this was the *hour and power of darknesse* (as he else-
L where

where calls it). He knew that hee was now to suffer: and that upon this, his Disciples would be scattered, yet even now; *Having loved his owne he loves, them to the end.* He doth not withdraw from them to spend this houre in preparing himselfe: but he spends it in loving them. Have you ever heard of one who being ready to suffer death himselfe, and who had but one night, ere he should be taken, and yet did spend that one night, and all that night in *washing, feasting, comforting* some others. Why Believers: Jesus Christ was such an one, when the houre was come, and he knew it, that he must be taken and dragged to suffering: he forgets (as it were) himselfe. And spends all the time in *feasting and chearing* his Disciples, as if he were rather sensible of theirs then of his owne sufferings. All this is clear out of *Ioh 13 and 14.* But

2 *He fore-warnes them of all, even the worst of those evils that they should suffer.* There was not a pricke, a Stone in the way in which they should go, but hee acquaints them with it. He tells them how that the world would hate them, persecute them, excommunicate them
yea,

yea, kill them. How sweet is hee? to tell them the saddest things before-hand that when they meet with them they might not bee offended, that is (as the word *John 1.16.* will bear) so scandalized as to fall. Christ tells them all the rubs in the way, that when they meet with them, they might not falover them.

3. Christ (having forewarned them of the sufferings they should meet withall) be gives them comforts to sweeten those sufferings,

As 1. He assures them that (though he left them) they should not bee as Orphans, without a Tutor, or Guardian.

2. That therefore, hee would send them the holy Ghost, who should both comfort and take care of them, *John 14.16.18.*

To this he addes, that they were near to him, even as neare as the branches to the Vine. And that therefore they should suffer no worse then himselfe did, *John 15. 1. 20.*

Lest they should bee borne downe with the thoughts of the length of their suffering, he tells them that it should be but short, and though the sense might bee sharpe, yet the issue should be sweet. To this end he tells them that their sorrow should be turned into joy: And that they

should bee but as a woman in travaile, whose sorrow is measured by an houre (as is hinted in that expression, *When her houre is come*) but whose joy should bee such, as that it should swallow up that sorrow, and make her forget it, *Iob. 16. 16.* To this he joynes, that as their sorrow should have an end, so their joy should have none, for it should be such as none could take from them, *vers. 22.* Thus hee cheares their hearts against that feare of sorrow which had filled them. §

4. After all this, He bends his knees to his father, and prays for them, *Iob. 17.* And how far-passing sweet was he in his prayer! Observe, he intreates the father to keep them from the sting of sufferings, i.e. the evill of the world. *vers. 15.* And that the father would grant them that, which is the mystery of glory, i.e. union to himselfe, *that they may bee one as thou father art in mee, and I in thee; I in them, and thou in mee,* *vers. 21. 23.* And (as if all this were not enough) he wills it: That they might have as glorious a Mansion as himselfe, and that they might have the same glory that he had with the father before the World was, *vers. 24.* Thus he powres out his heart in prayer for them.

And

And which is considerable, this he did in their audience (as the context shewes) O how were the Disciples hearts ravished thinke you all the while!

5. Lastly, that he might yet shew them more sweetnesse: He actually submitteth himselfe to sufferings, and he offereth himself to free them. If ye seek me let these goe their way, Joh. 16. 8. So he suffers, that they might not; he takes the blows on himselfe, to keep them off from them. And this still he doth spiritually; for all our sufferings are rather the remainder of Christs afflictions, as 'tis Col. 1. 29: then our owne.

So that now put all this together, and parabolically (yet plainly) it speakes thus, There was a great Captaine to fight a bloody battell (in which by being conquered, he would get the day) he knew that himselfe should be taken in the first onset, and that afterwards he should be slaine; yet for all this, some few houres before the enemy fell on, he feasts his Souldiers, and serves them himselfe in that feast. Tells them of all the worst the enemy would, or could doe; spends

his oratory in making a long and sweet speech to incourage and comfort ^{them} ~~you~~ : Tells them plainly that he should be taken and slaine; yet assures them of another Comforter and Cheiftaine. In the midst of them lifts up his eyes to heaven : And (as if he minded them more then himselfe) prayes more for them, then for himselfe. Having done this, he prepares to meet the enemy. And as soone as they appeare, he approaches; and by giving himselfe up as their prisoner, makes way for his Souldiers escape. Tell me, was not this a sweet Captain? was not this sweet carriage? Why beleevers, the Parable is concerning the *Capitaine of your salvation*, Jesus Christ. The prementioned particulars open and make good the Parable in all its parts; and doth not this parable prove the point? *viz. That Christ is very sweet to his sorrowfull, suffering members.*

CHAP. IV.

*Eight particulars instancing and declaring
the truth of the point.*

AS a further demonstration of the truth of the Doctrine. I will adde some particulars in which the sweetnesse of Christs carriage towards his suffering members doth especially appeare. And

1. It appeares in this, *That he secures your choicest jewell in your sorest suffering.* Saints have a pearle of great price, which if they have secure, they feare no losse. This pearle is their soule; and this Christ secures in all their sufferings. Upon this ground it is that he bids them not to feare. *Be not afraid of them that kill the body, and after that have no more that they can do,* Luke 12.4. This he spake in the beginning of his Sermon, and that was intended to his Disciples, as appears v.1. *Tunde capsum Anaxarchi,* said the Martyr. Belcevers, all the *threshing* of your enemies, can but beat away your *bushes*. The worst that sufferings can, or shall doe, is but on the worst part, your *vile body*: Christ

still secures your best part, your soule. I know your cry in suffering: "Is it not that, Deliver my soule from the sword, my [Darling] from the power of the dog, Psal. 22.20. Why beleevers, Christ will do this. He alway keeps that in his owne hand, and none can, or shall pull it thence. Ye shall be hated of all men for my names sake; But there shall not a haire of your head perish, Luke 21.17, 18. Some expound this thus, you shall suffer much, but not in the maine; not a haire of your head (which may be an Hebraisme for that which is the chief) shall perish. Sure I am of this: That which is a Saints chiefe, is secured in the midst of sufferings. Beleevers, your enemies shall but bruise your be:ly, your worser part, Christ will secure your head, i.e. your precious, prime, chiefe part. Your mood, and bay, and stubble; your poore, base, drossie part may suffer losse; but your precious things shall not. Your Soule, your God, your joy in God, these things Christ will have and hath a care of; and what ever your sufferings are, these be safe. Indeed if in afflictions and persecutions, your soul, your salvation, were in danger, 'twere

'twere sad, but 'tis not, because Christ is sweet. Your sufferings shall be so far from endangering those things, that they shall rather turne to your salvation, as 'tis *Philip. i. 19.* But

2. Christ carries himselfe passing sweet unto his suffering members; in that he gives them cordials suitable to all their sufferings. Its worth the noting, that as those cordials which Christ gave to his Disciples were sweet, so they were suitable to what they should suffer, Job. 16. 2. The nature of their sharpest sufferings is held out by excommunication, and killing, They shall put you out of their Synagogues and kill you. The terme *א'מארא'מארי fieri* (which is here used) answers unto that degree of excommunication which the Hebrewes call *חרי* which was a solemne kinde of excommunication (above that which they called *קרי*) published in the sight of the whole congregation; in which they did totally cast out of the congregation, reading and denouncing the dreadfull and horrible curse of the Law. This was one thing that they should suffer. Now as suitable unto

unto this, Christ had told them, *That he went to prepare mansions for them in his Fathers house, Joh. 14.2.* In which he comforts them thus; Though you shall be cast out of the Jewes Synagogues, yet you shall not be cast out of my Fathers house; I have prepared mansions for you there, be not therefore troubled at that. And for that suffering unto death (which was hinted in this, that men should thinke they served God in killing them, esteeming belike your slaughter his service) Christ gives them a cordiall suitable unto this, *Joh. 14.19.* where he assures them, that their lives should be as sure as his. For because he lived, they should live also. And however they might be killed, yet he would raise them up againe, as it is *Joh. 6.44.* Thus Christ gives cordials suitable to all their sufferings. Beare up your hearts, ye bleeding beleevers! there are suitable cordials for you in your Saviours bosome, and he will give them forth. If men frowne, he hath smiles: Doe men disgrace, he hath honour? Doe you lose perishing riches, he hath unsearchable? Doe men deale with you as foes? He hath cal-
led

led you friends; what ever you suffer losse in, he will make it up. If you lose life, you shall finde it. Doe your sufferings abound, his consolation shall abound also: If you suffer for him, you shall reigne with him. What can he? what would you more? Say, is not this sweet carriage, thus to provide, and give forth suitable sweetnesse to all your sufferings?

3. In all the sufferings of Christs members, Christ carries himselfe sweetly to them in that he sympathiseth with them in all. In all their affliction, he was afflicted, Isa. 53.9. Beleevers, suffer where, or when you will, Christ suffers there and then with you. Had persecutors eies, they would see this, But though they are blind, yet doe you beleeve. Paul thinkes he onely persecutes men, and women at Damascus. But in them he persecutes Jesus. And though he knew it not at first, yet he did afterwards. Saul, Saul, why persecutest thou me, Act. 9.4. If we perish, Christ perisheth with us (saide Luther.) Suffering Saints, Christ is so sweet to you, as that he suffers with you. Are you in dungeons? Christ is there too. Is

John

John in *Patmos*, banished for the testimony of *Jesus*? *Christ* is there too. Do you bleed? *Christ* bleeds with you: Are you reproached? *Christ* is reproached in you. When enemies smite you, they smite *Jesus*, and he feels it. While you mourne, he weeps. While you sigh, he is sad. He sits on your dunghills by you. And if you weare sackcloth, hee'l not weare silkes. Every drop of blood that you bleed, goes to his heart. All those afflictions that *Paul* reckons up in 2 *Cor.* 11.25, 26. &c. he puts them upon *Christ's* score, *Coloss.* 1.24. The Baptisme of affliction wherewith you are baptised, is *Christ's*. Count not, call not that yours, which is his. Surely he rather suffers in you, then you for him: or if you will say you suffer for him, yet know he sympathiseth with you in that suffering. Surely this sympathie is sweet. Have you ever a friend, that while you fast, refuseth to eat; that while you are in the field, neglects his bed; that while you watch, will not sleep; that weeps with you, sighs for you: Tell me, what is this friends name? what call you this carriage? *Christ* is this friend, this is his carriage.

riage; sweet is his name, and sweetnesse is with him. Is it not apparent in this carriage?

4. The carriage of Christ is sweet unto his suffering members, in that he orders all their sufferings, for quality, quantity, and duration. Persecuted Saints! Christ is the supervisor of all your sufferings; whether thy sufferings are, or shall be cruell mockings, bonds, flogging, sawing asunder, &c. what kinde soever, Christ is to order it, not thy foes. And he will see what suffering will best suit thee, and thy strength. Some saith the Martyrologie, Heb. 11. I were stoned, others sawne asunder, some flaine with the sword, others wandred, &c. Christ orders all your sufferings. He tels Peter by what death he should glorifie him, Joh. 20. 19. And; so for quantity Christ orders all; Thou tellest my wandrings, &c. Psa. 56. 8. He meanes his wandrings while persecuted (such as the Apostle meanes, Heb. 11. 37.) not a step more, then Christ would, did David wander. Beleevers, you shall not weep a teare, not bleed a drop, not beare a stripe more then Christ will number out. As hee'l appoint your sufferings for the quality, so for quantity

ספרתה

i.e. Thou numberest as with a pen.

quantity too. No other, nor no more affliction then he will, no, nor no longer neither: for he orders the duration also. *Ye shall have tribulation ten dayes,* Apoc. 2. 10. The Gentiles shall tread the holy City under foot forty and two months Apoc. 11. 2. The *Witnesses* shall lie in the street three days and a halfe, *ibid* vers. 9. So many dayes, so many months, Christ orders all. Oh how sweet is this! should Christ leave the ordering of our sufferings to our enemies, how sadde were it! might they doe *what, how much,* and *how long* they would, 'twere grievous. But they shall do *no other, no more,* no longer then Christ will. Beleevers Christ will order all your sufferings. Because he is sweet, he'll not leave it to your selves for you are *simple*, you know not *what,* or *how much,* or *how long* you are fit to beare. But Christ doth, and he'll chuse and order for you. You would bee exceeding disorderly, were your selves to order your sufferings: and your enemies would be more extream: you would thinke no affliction too *little,* no measure too *scanty,* no time too *short*: And your enemies would account no affliction too *great,* no measure too *much,* no time

too long. But Christ will order them, and you too, and this because he is sweet. Hee'll carry the businesse so as that your affliction both for *quality*, *quantity*, and *duration*, shall neither bee contrary to your *State*, above your *Strength*, nor beyond your *patience*. And bee yee now Judges your selves, is not this carriage sweet?

5 Jesus Christ lets out much sweetness unto his suffering members, in giving them most glorious visions in their most grievous sufferings. Christians; what see you in your sufferings? are there not beamings-forth of glory on you? What a vision had John in his banishment? I saw (saith he) seven golden candlestickes: and in the midst of the seven golden candlestickes (one like unto the Sonne of man) cloathed with a garment down to the foot, and girt about the paps with a golden girdle: his head and his haire were white like wooll, as white as snow, and his eyes were as a flame of fire, &c. I but where did John see this, and when? Why, in Patmos; when he was there a companion (with sufferers) in tribulations, Apoc. 2. 9. 12, 13. Its reported of one Theodorus that while he was on the racke, suffering, he

he was noted to continue *smiling*, and being asked how, or why, he smiled so, He answered, he saw a young-man all in white wiping from him his sweat, &c. *Moses* endured, as seeing him who is invisible, Heb. 11. 27. The invisible God appears very visible to Saints in sufferings, and this helps them to endure. When was it that *Stephen* saw the glory of God, and *Iesus* standing at the right hand of God? was it not when his Enemies gnashed their teeth on him? Act. 7. 54. 55. There be *divin comforts* which are felt under the cross and not at other times (said Dr. *Sibs*) The spirit of glory is so rest on us, while reproached, as tis 1 Pet. 4. 14. How have the Martyrs spake of such spirituall visions, and incomes, which they have had in prison, the like unto which they never found, nor felt at other times. The childe hath never so many fine things when well, as when ill: We give our Rings, Jewels, chains, neat workes, &c. to our children if they be in paine, which we lock up in Closets, and Cabbিনets at other times. Christ gives Cabbinet-comforts, lockt up, and unusuall discoveries to his members in Prison, and Dungeons. And this Christ doth, that he may declare his sweetnesse to his in sufferings.

6 Christ

6 Christ discovers singular sweet-
 nesse to his suffering Members in that
 he makes them (even while they suffer) glo-
 rious in their enemies eyes. Basil tell us (in
 his oration of the 40 Martyrs) that one
 of those that did watch them saw a
 strange sight (ἰδὼν δὲ αὐτὰ ἐξόν) &c. viz. cer-
 tain powers as it were descending from
 heaven, and bringing Kingly gifts unto
 them: His meaning is, that the man
 saw the Angels descending upon them with
 Crownes to Crown them. Christ is able
 to open Balaams eyes, and let him see
 the (otherwise invisible) glory of Israel.
 The Scripture tells, that Stephen was
 made very glorious, even while he stood
 in the councell of his foes; and this al-
 so in their eyes; for tis said all that sat
 in the Countell, looking steadfastly upon him,
 saw his face as it had beene the face of an
 Angell; Act. 6. 15. Christ often lets out
 a convincing glory in his members, even
 while they suffer; Tell mee suffering
 souls, is not Christ sweet to you in ren-
 dring you glorious in your enemies eye?
 But

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 εστηκεν δὲ ἐξ

6 Christ is sweet in avenging his
 Martyrs on their enemies, for all their suf-
 ferings. 'Twas Jacobs kindnesse to his

Brethren: when he avenged them upon *Zeba*, and *Zalmunna*: Its said, he slew them, and took away their ornaments: and this out of respect to his brethren whom *Zeba*, and *Zalmunna* had slaine: for he protested; *As the Lord liveth if ye had saved them alive, I would not slay you*, Jud. 8. 19. Its a signe of favour, and Christ is sweet, when he suffers not our enemies to triumph over us: as 'tis *Psal. 41. 11*. But its more sweetnesse for Christ in avenging us to triumph over them. It is the *fathers sweetnesse* unto Christ (and therefore promised) that he would cloath all his enemies with shame, *Psal. 132. ult.* And its Christs *sweetnesse* that hee will doe that for his suffering Saints which his Father did for him. Therefore rejoyce, for God hath avenged you, *Apoc. 18. 20*. That Scripture *Isay 63.* presents Christ not suffering (as hath been mistaken and mis-applied) but triumphing, in avenging his redeemed ones. And observe 'tis woved up thus: *I will mention the loving kindnesse of the Lord*, vers. 7. Its loving kindnesse to you (*ye sufferers*) that makes him execute vengeance on your enemies.

Lastly, the sure remembrance, and the great

great reward for all the sufferings of Christs suffering Members, is a declaration of his sweetnesse to them, Christ will not forget neither your *labour*, nor sufferings of love. To you that have continued with me in my temptations, i.e. afflictions and persecutions (for so temptations are interpreted, if you compare, Luke 8. 13. with Mat. 13. 21.) I appoint unto you a Kingdom, as my father hath appointed unto me, Luke 22. 29, 30. your light affliction worketh for you, a far more exceeding eternal weight of glory, 2 Cor. 4. 19. A sweet Lord gives a weighty reward, for a light suffering. Paul was good at reckoning, and yet he saith, I reckon that the sufferings of this present time, are not worthy to bee compared with the glory which shall be revealed in us, Rom. 8. 18. Romanes may forget Marius both in service and sufferings, in worth and wounds. But Christ alwayes remembers his servants sufferings, and rewards them, not for any worth that is in them, but for the sweetnesse which is in him. And beleevers, when you shall bee taken up into glory, and see those mighty Crowns, which shall then be given to sufferers for Christs sake, you will say, and sing: *Oh how sweet is Jesus*

to those that out of love to him underwent sufferings for him.

CHAP. V.

Some reasons of the point

I Hope by this that hath been hinted, its cleare enough that it is so, viz. *that Christ is very sweet to his suffering Saints.* I will now shew some grounds *Why tis so.* The reasons are

Either $\left\{ \begin{array}{l} 1 \text{ More Generall, or,} \\ 2 \text{ More Particular.} \end{array} \right.$

Generall, if wee consider, either the law of equity, the nature of *relation*; or the power of *love*, wee shall see that which is the ground of this point.

1. Its but equal that Christ should carry himselfe thus to them, who suffer for him. Christians would bee as free from sufferings, as others, were it not for their Saviour. Did not they love him, none would hate them. They are *hated for his sake*, Luke 21. 17. Men *reproach* them, because they *honour* him. When as you are *reviled, persecuted, and have all manner of evil spoken against you falsely*; Christ knows its for his sake, as tis, *Mat. 5. 15.* Now
Equity

Equity requires, that Christ should deale sweetly with them, who suffer thus sharply for him. Could, or would Saints desert their service of Christ; if they would but joyn with others to *crucifie* him; they should not need to feare any sufferings themselves, were it not that they oblerve his lawes, make conscience of his *ordinances*, stand to his *truth*, maintaine his *Gospel*, and alas, were it not for those things; they might be as secure as others. They are good people, but they are *Puritans*, they are to be mis-liked for nothing, but that they are *precise*. They might bee free from the curse, would they renounce Christ. Hence it is that Jesus Christ carries himselfe thus tender to them, because they are *true* to him: He cannot but sweeten their sufferings, by his carriage to them, since they suffer for conscience to him. How did the persecutors of old, indeavour to perswade Christians, to deny Christ! what *Serpentine subtilty* with *Sugered-poison-rhetoricke* was used to make them deny him! what *high honours*, *vast wealth*, *alluring pleasures* were laid before them? And how did their adversaries say, *All these will wee give*

you, if you will not worship Jesus. But alas! how little did this prevaile; how gallantly and graciously did they deny these, and ~~own~~ Christ! how Christianly-couragious, did they *scorne* all profers, and *bold fast* their profession. How roundly; did the forty Martyrs reply unto the flattering of the Governour, *ἡμῶν οὐκ ἐστιν ἄλλος ἰσχυρὸς ἢ ὁ θεός* *ἡμῶν οὐκ ἔστιν ἄλλος ἰσχυρὸς ἢ ὁ θεός* *ἡμῶν οὐκ ἔστιν ἄλλος ἰσχυρὸς ἢ ὁ θεός* &c. i.e. *What, or Why* (said they) *dost thou go about* (O thou fighter against God) *to entice us to forsake the living God, &c.* But why doe I dilate you? your selves know, would you but crucifie your Lord your enemies would crown you: would you dishonour Jesus by sinning, men would honour you. But you cannot, will not, dare not deny Christ in any thing; and therefore it is that you suffer in every thing. Surely beloved: Christ is not unrighteous, so forget your work, and labour of love: Sith you cannot be unfaithfull, he will not be unkind; and sith you suffer for him, he will (indeed cannot, but) be sweet to you.

2 Where there is relation between parties, there will be kindness shewed in sufferings. Christ and the Saints are related nearly, as neer as friends, for so he called them,

Joh.

Job. 15. 15. yea as neer as brethren. For he is not ashamed to call them Brethren, Heb. 2. 11. Bleeding belcevers, Christ is your brother. And a brother is borne for adversity, Prov. 17. 17. Should not Christ be sweet and kinde to you in your adversity, he should forget (but sure he will not) why he was born. If you say there is a third friend that sticketh closer then a brother, Prov. 18. 24. I tell you Christ is your friend: and hee'l prove himselfe so in your sufferings. Jobs friends were friendly in their visit, and compassion, though faulty in their charge. Christ will as friendly visit you, and sympathize with you, as they did; and be more sweet in his carriage then they were. Hee'l not blame, but blesse you. Hee'l not adde affliction to affliction by his censures, as they did: but hee'l be sweet in his carriage; for he knowes, that to him that is afflicted, pity is to be shewed by his friend, as 'tis Job 6. 14. Suffering Saints, remember you are related to Christ, and that relation may be a reason, why you may conclude that hee'l carry himselfe sweetly to you in all your sufferings. But

3. *Love constraines* : Christ loves his owne, and his love to them will *constraine* him to be tender over them in their *sufferings*. The mothers love will open her *bosome* to give the childe her breast at any time, especially when it cries. Ye *Martyrs in life* (for there is a slaying all the day long, *Rom. 8.36.*) remember your Masters *love*. 'Tis very strong, therefore hee'l be very sweet. Christ is *bound* with cords , in all your *bonds*. The *cords of love* are on him, they'l pull him to you, while you are pulled by persecutors ; if you are in prison , his love will make a *key* to open the doore to visit you. If you be in banishment, his love will invent *wings* to flye after you, what ever be your sufferings, his love will sweeten them. Jonathan was passing sweet to David , especially while David was in his sufferings : And David expressed *patbeticke* love to Jonathan alwayes, but he was most *passionate*, when he heard of his *slaughter*. The reason was, their love was *wonderfull*, passing the love of women. Christ (O yee suffering soules !) loves you with a love passing the love of Jonathan and David; and the power of this love will ap-

appeare (and indeed most) when you are in sufferings, and appointed unto slaughters. You see the reasons in the generall; I will adde but some more particular ones briefly, to let you see Christ is, and will be sweet in his carriage unto suffering beleevers.

Consider him in his offices, of King, Priest, and Prophet, and you will see it in all grounds of the point.

I. As King, Christ is your King, and he will be kinde. Hee'l neither tyrannize himselfe nor suffer others. If he doe, hee'l be sweet and tender, while they be sowre and tyrannize. The Psalmist expostulates cheerfully with reference to the Churches affliction; thus, *Why hast thou cast us off for ever? How long shall the adversary reproach? why withdrawest thou thy hand, even thy right hand? pluck it out of thy bosome.* For God is my [King] of old, Psal. 74. 11. 12. Observe the Church was bold to expect Christ to be kinde, because he was King. Heathen Princes have been very kinde to their subjects, especially such as suffered in their Wars. Surely you may be confident Christ your King will be kinde to you, (O ye *Martyrs*)
for

for you suffer in his warres. Write it in golden letters ; *King Jesus is sweet to all his subjects, especially his suffering ones.* Indeed Christ were not your King, if he were not kinde.

2. Christ as Prophet cannot but be sweet to Saints in sufferings. It was his command to the Prophets, which he set as under him, that they should Prophecie sweetly to his people in their sufferings, *Strengthen ye the weak bands, and confirm the feeble knees. Say to them that are of a fearfull heart, be strong, &c.* Isa. 35. The Spirit of the Lord, (*whi* b anointed Christ as a Prophet) was upon him to this end, as well as others: *To appoint unto them that mourne in Zion, to give unto them beauty for ashes, the oyle of joy for mourning, the garment of praise for the spirit of heavinesse, &c.* Isa. 61.3. *Musc ulus* and *Oecolampadius* understand this of those that mourne for Zion: The originall will beare it, and the context seems to favour it; without doubt Christ the Prophet (as well as the King) of Zion, was anointed to preach glad tydings to the Martyrs, as well as to the meeke. Your Saviour (O ye sufferers!) will, and must be sweet

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i.e. That
bewaile
Zion.

sweet unto you under your persecutions, as he is your Prophet. But

3. As a Priest, Christ cannot but sympathize with, and be sweet unto his people in their sufferings. The Priest (in the Parable, Luke 10.) forgot his office of Priesthood, when he passed by on the other side, v. 31. and neither looked upon, nor shewed kindnesse to the wounded man; but though he did, Christ will not forget himselfe; but hee'l be *sacerdotal*, and sweet to you (O ye wounded soules for his sake) Some thinke, and that groundedly, that the watchmen (mentioned, Cant. 5. 7.) were the Priests and Presbyters of the Church: If so, you will say, surely they were strangely metamorphized; for its said, they did beat and wound the Spouse, v. 7. Its a sad truth, that some that pretend to be in a peculiar manner Priests, do sometimes forget themselves, and turn persecutors. But yet comfort your selves with this (believers) though they persecute, Christ will be kinde: he is, and will be very sweet unto you in your sufferings: And this as your Priest.

You see now the grounds of the point

point both generally and particularly: There is one speciall ground in the Text; I will onely adde that, and come to some improvement of the point. The speciall ground is this, Christ is a *Shepherd*. How tender, how careful is the *Shepherd* to, and of all his *flocke*, but especially of such as the *dog* hath bit; or the *wolfe* torne? What *washing* of the wound, what *binding* up of the limb, &c. How hastily doth he runne to it, and how tenderly doth he drive it, and all because 'tis hurt. Christ is your *Shepherd* (suffering beleevvers) and he heares how the *dogs* bark and snarle at you; he sees how they go about the streets, and about the City, and make a noise like a dog (as 'tis *Psalm*. 59. 6.) Christ observes all the goings of the *wolves*, that walke about you, and he takes notice of the *Lyons* among whom you lye; and doubtlesse hee'l see if they bite you, and if they doe, hee'l come, and *Shepherd-like*, hee'l be sweet unto you. Oh that you did but see your *Shepherd* in your sufferings! how would that sight support you? Marke how angry Christ is with those *shepherds* that did not strengthen the diseased, nor
bealed

bealed that which was sicke, nor bound
up that which was broken, nor
brought againe that which was driven
away, &c. Ezek. 34. 4. And marke
moreover, how he saith, that in regard
of their neglect, He would seek the lost,
bring again that which was driven away, and
bind up that which was broken, and strengthen
that which was sick, &c. *ibid.* v. 16. O belee-
vers! your chiefe Shepherd is, and will
be sweet unto you. Hee'l in all cases
apply himselfe suitably kinde unto
you. Hee'l poure in ayle and wine into all
your wounds (which the dogs and wolves
of this world make in your names,
States, persons, &c.) Hee'l wash and supple
them all. Hee'l kisse you with the kisses
of his lippes. Hee'l imbrace you in his
armes. In all things, hee'l shew him-
selfe to be a sweet Shepherd to you in
your sufferings.

CHAP.

CHAP. VI.

Containing some uses of the point, and the conclusion of the whole.

YOU have now seen the point proved, I desire it may be improved. Christ you heare is sweet in his disposition towards, and in his dealing with his suffering members. Will you make these uses of it.

1. Let this keep you from being over-afraid of sufferings for Christs sake. Be not like Jonab; so to feare, as to flinch from the worke of Christ. You are bid not to feare the faces of men; and why should you? For admit they be cruell, Christ is kinde: If they afflict you, hee'l comfort you. Sufferings were never disadvantageous to Saints, but when dreaded: Desert not the wayes of Christ for feare of the crosse; Flye not from him out of feare of men. Sanctifie Christ in your hearts, and let him be your feare. What if sufferings come from men, sweetnesse shall come from him. Its a shame to see it, and a sorrow to speake of it: Many people for fear of persecution flye from the worke of Christ.

They

They leave the dwellings of *Jacob*, out of dread of *Esau*; and because they feare the crucifyings of *Pilate*, so it is as that they forsake their Saviour. I beseech you fence your heart against these feares, with this truth, *Christ is, and will be sweet to suffering Saints.* But

2. Let this keep you from sinking under sufferings: *Christ will be sweet unto you: why should you sinke under that which Christ sweetens, though the thorny crown prick thy head, the love of Christ shall refresh thy heart. Its for persecutors to shrink upon Christs frowns: The persecuted may rejoyce, for Christ lookes on them with smiles. Let them sink in sorrow that do evill; Its for you to sing with joy, who suffer evill. Paul and Syllas may sing Psalmes in prison, while the high Priest and the Rulers feare the people. Minde this (ye that suffer in any kinde) Jesus Christ useth to shew much sweetnesse to his people in their sufferings: Do not you therefore sinke in your spirits.*

3. This sweet truth is a sharpe reproofe unto those that deale otherwise with beleevers under sufferings then *Christ* doth.
How

How ready are men to censure Christians that are in troubles, and sufferings for Christ. O this is your *headinesse*, your *rashnesse*, your *inconsiderate*, zeal your being *too forward*, &c. Had you been *sober*, you should not suffer, you have brought misery upon your selves : As you *brew*, so *drinke*, none doe pity you : eat the fruit of your owne folly, &c. Thus doe some deale *fordidly* with those, that Christ will himselfe, (and would have us too) deale *sweetly* with. O how are these to be *reproved*: What for men to be *wiser then Christ*; for them to call that *headinesse*; which the Spirit counts *holinesse*; for men to *condemne* those as *fooles*, who are so *wise* as to *suffer*, rather then to *sinne*. And to take up a *crosse*, rather then not to *follow Christ*. Is this to be like unto *Iesus*? Is this to have the spirits of Christians? Nay is not this to be like to the *Jews* who mocked at Christ upon the *crosse*, and gave him *vinegar* and *gall* to *drinke*. Surely you who *censure*, *sight*, *scoffe*, or the like, at the godly, in *prisons*, or *pillories*, or under any sufferings for Christ; you are sharply

to

to be blamed, severely to be reproved, for dealing thus sordidly with those, to whom Christ is so sweet: Its true they are not the worse for this, neither need they to care, but you are the worse, and you need care for being so unlike to Christ in your carriage.

4. Sith Christ is, Oh let us be also sweet to suffering Saints. Let the same disposition be in us, that is in Christ, and let us deale with Christians who are in affliction, as he doth. To this end.

I. Let us owne them, why should we be ashamed of them, whom Christ ownes; and who owne Christ so much, as that they are not ashamed to suffer for him.

It stands on record as the glory of a good, and great man, that when the Christians were brought to answer for themselves before the

Heathen Emperor, he (that was *Vespasian* Epagathus,) stood up, and demanded to be heard in the defence of the brethren.

Oh that in suffering seasons you would owne suffering Saints! Doe not looke away from those that suffer for the testimony of Jesus. 'Twas sordidly done by those that forsooke Paul,

*Nil magis
aquum
quam con-
sulem de-
fendi à con-
sule said
Cicero.*

*Sure Nil
magis a-
quum quam
Christia-
rum defe-
di à Chri-
stiano.*

N

when

when hee was brought before Nero;
a Tim. 4. 16. why should we desert those
 by whom Christ stands; let the world
 know that you *allow* of Christs wayes,
 by *owning* those that suffer in them, and
 for them: Take notice of those that
 are in rags for *righteousnesse* sake; and let
 not those who suffer for Christ, have
 occasion to complain that your
 carriage is not like his.

2. *Incourage them*, write letters of
love to those that are in Banishment for
 the Lord. Hearten them by word and
 writing, that stand it out in a storme
 for truth. *Blesse* them as the *beloved* of
 the Lord, who are the *batred* of the world.
 Parents incourage your children, not
 onely in *well-doing*, but in *evill-suffering*;
 say you are glad that ever you begat
 any, to bleed for Christ. Friends, in-
 courage your friends that *do*, & *dye* for
 the Lord Jesus: tell them its their honor
 to be counted worthy to suffer for his name.
 While men revile them, doe you praise
 them: and as others seek to make them
 desert truth, to avoid suffering; so doe
 you strengthen them in the truth, not-
 withstanding suffering. Its *Christ-like*
 to write an *Epistle* to a *suffering*, and a

not-fainting Ephesus : To write, that you take notice of their works, their patience, and sufferings for the Gospel, &c. This will be sweet to them. Discouragements unto Martyrs are *sinfull*; Paul counts and calls dehortation from sufferings a heart-breaking, *Act. 21.13.* But encouragements in sufferings are *divine*, and to hearten those who bleed for Christ is very Christian.

3. *Sympathise with them.* Next to suffering our selves, is sympathizing with others. To rejoyce over the children of Judah in the day of their destruction, is sordid, and argues the prophane spirit of Esau, *Obad. 12.* but to weep with them that weep, is sweet, and it argues the Spirit of Jesus. He was, and we should be persecuted in the persecutions of those that suffer for his sake, *Act. 9.4.* 'Tis Apostolike exhortation, Remember them that are in bonds, as bound with them, and them which suffer adversity, &c. *Heb. 13.3.* your mournings with them, will sweeten theirs: And your compassion, will be their consolation. By sympathizing with those that suffer for Christ, we doe at once give them present, and secure to our selves future comfort. Rejoyce with joy, (i.e. be

Comptior,
signifies to
suffer with

Note this.

exceeding joyfull) for Jerusalem *al*ye
that mourne for her, Isa. 66. 10. Your
mourning with Saints is their comfort
in band, and your owne in hope. Either
be on the crosse with Christ suffering, or
be by the crosse with Mary weeping.
'Twas Nero's shame that when Troy
was on fire, he sang, but 'twas Jere-
miabs glory, while Jerusalem lay an heap,
that he knew no tune but lamentations.
Its Antichristian to insult over Martyrs,
and to cry, *aba, aba*, but its Christian to
say, *ab* my brother, and *ab* my sister!
let that be your sweetnesse to Christs
friends, which was the sweetnesse of
David (even to his enemies) that hee
afflicted himselfe with fasting and was
bowed downe heavily whilst they were
sicke, &c. Psal. 35. 13, 14. Certainly
'twill be a cordiall to them; (and O
let it!) I beseech you, while they are
in the travail and pain of persecution,
doe you afflict your soule by sympathie; Fast,
bow down, pray for them, 'twill be a sin-
gular discovery of your love to your
fellow-members, and also of your likenesse
unto your head Christ.

4. Adde to all the rest this, viz. Re-
leevè them, let not those perish, who are
in

in prisons for Jesus. To visite them, and relieve them, is so pleasing to Christ, that he both registreth, and rewardeth it. Paul speakes of the sweetnesse of Onesiphorus, this way, as being much refreshed by it, and affected with it, *The Lord give mercy to the house of Onesiphorus, for he oft refreshed me, and was not ashamed of my chaine. But when he was in Rome, he sought me out very diligently : And in how many things he ministred to me at Ephesus, thou knowest very well,* 2 Tim. 1. 16, 17, 18. See how he sets out the sweetnesse of Onesiphorus in his carriage to him while he suffered, you communicate with Martyrs in the glory of their afflictions, while you relieve them; and you doe well if you do so, *Phil. 4. 14. all your supplies that you give, or send to sufferers, are precious presents unto Christ: The things (Paul speaks of supplies sent him in prison) were an odour of a sweet smell, a Sacrifice acceptable, and well-pleasing unto God,* Phil. 4. 19. To pour out of your bagges upon those that poure out their blood for Christ, is a sweet sacrifice : To give a cup of consolation in reliefe, to those that pledge Christ in the cup of suffering, is a divine drinke offering ; And as its a

refreshing to those that suffer, so its pleasing to Christ. Its *Angelicall* to comfort Christ in his agony, Luke 22.43. In this you may be like to the *Angels*; for what you doe to any of Christs *Martyr-members*, he takes it as to himselfe, and will one day tell you so, *Mat. 25. 45.* For as much as you did it to one of the least of these my brethren (i.e. in tribulation) you did it unto me.

I will contract this use, and conclude it with this word: while others as *Instruments of Antichrist* persecute, do you as *imitators of Christ* be sweet to suffering beleivers. Let your *owning, encouraging, fellow-feeling, and reliefe*, be as *sweet droppings* unto those who travell for the testimony of *Jesus*. But,

5. Let this Doctrine be improved for Consolation. Comfort your hear ye suffering Saints with this, that Christ will carry himselfe sweetly towards you. Methinks I hear some suffering Saint sigh, and say 'tis nothing (for so it may read) to all that passe by, &c. *Lam. 1. 12.* and I weep sore in the night, and among all my lovers there is none to comfort me; All my friends have dealt treacherously with me: They

They have heard that I sigh, and there is none to refresh me. I stand for Christ but there is none stands by me; I owne him, but none owns me, &c. Well, bleeding believer, beare up. Though men forsake thee treacherously, Christ will yet owne thee, and though they'l not comfort thee, he will; what though men, as Swallow (and as one said well) shallow friends leave thee in the Winter of thy affliction, yet Christ as a constant friend abides. Its your glory that you suffer for Christ; and its his grace hee'l refresh you. Rejoyce (as Paul did) in your sufferings, sith in them you fill up that which is behinde of the afflictions of Christ, as 'tis, Colos. 1. 24. And know this for your comfort, you that suffer with him, shall also reigne with him. Its the misery of those that deny Jesus Christ, hee'l deny them. But for you who doe continue with, and follow him in his sufferings, he hath appointed you a Kingdome, and ere long hee'l inthrone you in it. Suffering souls! I ask you what Sips of sweetnesse have you from Christ? See you not heaven cleare over you? Doth not Christ lead you gently? Its your privilege

ledge that you may, and I hope you do expect more then ordinary sweetnesse from Christ. The cup that you have in your hand, though flesh taste it bitter, doth not the Spirit make it sweet? what's that in the bottome of your bloody cup? Is't not love? are not your draughts of suffering, sweeter and sweeter? What glory is that which rests upon you? Say, Is not Christ with you in the fire, and doth not he passe with you through the water?

2. Soul, Why weepest thou? sayest thou, Christ is absent, in this thy storm of wind, and rain, and blood, doth not the Sun shine?

A. No, ah no, I suffer for Christ, and yet I am without Christ; could I but have his presence, I should sleight persecutions, did he smile, I should laugh at my foes frownes; were I but in the light of him, I could sing in this darknesse: And did I but injoy the least of his love, I could triumph in the flame of their wrath. But ah, alas, wo, &c.

Rep. Stay, O soul! speake not out thy sorrow too speedily: Christ cannot be long away. Harke! He comes leaping over the mountaines. See how the clouds flye away: Surely the Sun will shine

shine presently ; he cannot be long away, your sins shall not, thinke not then, that your suffering can seporate between him and you, *Why sayest thou, O Jacob, and speakest, O Israel, my way is hid from the Lord : Hast thou not heard ? hast thou not knowne the everlasting God, the Lord, the Creator of the ends of the earth, be faintest not ? he giveth power to the faint.* Sing ye sufferers, rejoyce ye prisoners of hope ! the Lord whom you looke for, and long after, he is with you, he cannot be absent from you. *Christ is in your prisons (though it may be you are not aware of it.)* However cast not away your confidence, for he that shall come, will come, and will not tarry. Now the just shall live by faith. (*'Tis spoken to sufferers,*) *Heb. 10. 31.* Live, (Oh live) by faith, ye that dye daily for the faith. In the faith of this truth refresh your spirits, *Christ is,* and will be sweet in his carriage to suffering Saints. Therefore,

6. Be ye encouraged, O beleevers, to bee willing to suffer for Christ.

But because (as the Apostle saith) *'tis good to be zealously affected alwayes in a good thing :* and in as much as experience seales to this Scripture truth, that

that some have a zeale of God, but not according to knowledge. Therefore ere I proceed to presse this use, I shall premise this: that foure things are to be wisely heeded by all such as expect Christs sweetnesse in their sufferings. If you therefore look to experience the truth of this doctrine in your owne soules, minde them. You must look in all your sufferings, that

1. Your cause be good.
2. Your call be cleare.
3. Your carriage meek. And
4. Your end be right.

I. *Looke that your cause be good*: Its not for every cause that a Christian should ingage unto sufferings. Neither will Christ let forth sweetnesse to every sufferer. Let none of you suffer as a murderer, or as a theife, or as an evill-doer, or as a busie-body in other mens matters, 1 Pet 9.15. To suffer in these or the like cases, is not Christian, neither will it be comfortable. Some men suffer rather as malefactors, then as Martyrs. To suffer, either for disturbing a States tranquillity, or for endeavouring the introduction, or setting a peoples slavery, is so far from having a Divine, that it wants a morall approbation.

probation. And certainly such sufferers have little reason to expect Christs sweetnesse. As ever therefore you would, that in your sufferings you should be able to say Christ is sweet; make sure of this, that your cause be good.

2. See also that your call be clear. Christ calls not all to *Martyrdome*, no more then he doth to *Ministry*: The one is a gift, as well as the other. To you its given to suffer, *Philip. 1. 29*. As preaching, so likewise suffering without a call will have little comfort. I am perswaded both the reason why some have been in the Pulpit without successe by Christ, and others have been in the prison without sweetnesse, hath been this, *viz.* want of call. Its true, sometimes one called to preach, may want successe, and also one called to suffer may not presently finde comfort (as in godly *Glovers* case.) But certainly without a call either to the one or the other, a soule hath no just warrant to expect comfort. As false prophets of old, ran before God sent them, *Jer. 29. 9*. So some false Martyrs of late, have suffered ere Christ called them.

them. Be therefore wise to cleare your call : If that be sure, you need not doubt, but Christ will be sweet. Indeed when truth suffers by our silence, we are called to speake: And when our life will be Christs deniall, we are called to dye. When I am before a Magistrate for Christs sake: He then calls me not to be ashamed of him : And when sin and suffering surround me so, as that I am necessitated to take the one, if I will leave the other, then without doubt I may conclude that Christ calls me to suffering, and that in it, his carriage towards me shall be sweet. But

3. *Let your carriage be as your Saviours in your sufferings; if you'l have his sweetnesse, i.e. let it be meek : Its possible to be sinfull in ones carriage, when one is righteous in his case. And if so, its no wonder, if Christ be not found sweet. To be feirce and and raging, to raile, and revile in suffering hath more of a Beast, then a Man : Surely its not be-seeming humanity, and unworthy of Christianity. Christians should be as Lambs in their sufferings. Sheepishnesse in this is Saint-ship : Its true the Apo-*
stles

files rejoyced, that they were counted worthy to suffer shame for Christs name, *Act. 5. 41.* But they never reviled the powers under which they suffered. It becomes Christians to give blessings for curses; all manner of evill speaking is to be put away, *Ephes. 4. 31.* Satyricall invectives are not becomming Saints, (especially) in sufferings. Christ was a Lamb dumb before the shearers, so (saith the Scripture) opened he not his mouth, *Act. 8. 32.* Surely the more we have the likenesse of his Spirit, the more may we expect the tastes of his sweetnesse, in all our sufferings for his sake, and the Gospels.

4. Lastly, eye your end in all your sufferings. If thy end be either selfe or Schisme, how canst thou expect Christ should be sweet to thee in thy sufferings. Some have dyed that their names might live. Many I fear venture and ad unto sufferings, rather to maintain their own tenets, then Christs truths. *Socrates* dyed to justifie that there was but one God; but whether he dyed not for his owne opinion, rather then for Gods sake is no great scruple. 'Tis sure one may (I wish
none

Agape,
signifies
strong love
and sincere
Charitas,
signifies
spirituall
love and
sublime.

none did) suffer as much for selfish as sublime respects. Some suffer as they doe, i.e. for their own glory. A Roman spirit can hold to suffering and death. An opposing spirit will put on some to dye, rather then to yeeld. The Apostle hath left it a cleare thing, that 'tis possible to give ones body to be burnt, and yet to want true *divine love* (for so I render that place, 1 Cor. 13.) I beseech you to minde Christs glory, truths propagation, the maintenance of equity and righteousness, in all your sufferings, if you expect Christs sweetnesse.

Having therefore premised these things, let me onely intreat you to minde them. Indeed it is, and must be your wisdom to see your cause be good, your call cleare, your carriage meek, your end right: And if then, go on, fear not, shrink not, let sufferings come when, where, how they will, Christ is, and will be sweet unto you in them. But if you draw back, his soule will have no pleasure in you. Nor can your soules expect any from him. Certainly, if you draw backe from persecution, you draw on to perdition. Christ is not so sweet in his

his dealing with *Martyrs*, but he is as dreadful in his discoveries to *Apostates*. Aske *Spira*, how dolefull a condition denying is? hee'l tell you, that he could feel no comfort enter into his heart, and that there is no place there, but onely for torments and bitter vexings of spirit. Hee'l sadly relate to you, that he knew that justification was to be expected by Christ, but he denied it, to keep his fraile life from adversity, his wife and children from poverty: But now behold how bitter is this life to me, &c. There is no punishment so great, but I have deserved it, for this so heynous offence; I assure you, it is no small matter to deny Christ and yet 'tis more ordinary then commonly men doe conceive it, &c. Well, I beseech you beloved, take heed of denying Christ, for feare of sufferings. 'Tis sweet to suffer for Christ, and if you doe, you will finde it so. Hee'l (as one said) pour out love upon the soul, when the body pours out blood upon the truth. But in case the soule to keep its blood, deny Christs truth: it may (as *Spira* did) wish, O that I might feele, but the least sense of the love of God to me, though but for one small moment, as I now feele his heavy wrath that burnes like the torments of hell within me,
and

and afflicts my conscience with pangs un-
terable, &c.

To winde up all, I beseech you doe more then thinke, *i.e.* O meditate of these things. And let this whole (though little) Tract of Christs sweetnesse, prevaile with your hearts to enter, and to continue in the fold of Christ. Remember while you are without Christ, you are without God in the world: you wander in a wildernesse of sin and sorrow: you are but (at best) among wild-beasts: you can expect nothing but dangers and devourings. But when once you are returned to the great shepherd of your souls; when once you are brought to, and walke with Christ, you are safe and sweet. For if you are weak, hee'l carry you, and that in his bosome: If you wander hee'l gather you, and that with his arme, while you are lambs hee'l carry you safely, and if you are Ewes great with young, hee'l lead you genily. Say not, sin is sweet, and suffering bitter, ease is pleasant, and labour painfull: But know, that if Christ take you, into his Fold, you will say, sin is bitter; and persecutions for his sake (though unto blood) are sweet, you will

will then conclude, the yoke of Christ is easie, and his worke is full of sweetnesse. Beleevers, beare witnesse to this truth : To the rest I say as Philip to Natbanael, *Come and see.*

Let me end all with *Calvins* Comment upon my Text. In these words *Calvin in locum.*
"is expressed the singular indulgence
"of God, by which he is not onely
"led forth with a common affection
"towards his whole flocke, but by
"which he declares according to the
"weaknesse of any; his sollicitousnesse
"in taking care, his humanity in
"nourishing, and his patience in bearing. In which he omits nothing
"belonging to the office of a good
"Shepherd. For all the sheep must
"be taken care for, especially they are
"to be borne with, or relieved, if they
"be weak. *O taste and see; that the Lord is good, Psal. 34:8.* Sit downe under Christs shadow with great delight, and you *Cant. 2.3.*
shall finde his fruit sweet unto your taste.



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OR
The Table of the chiefe
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FINIS.

Errata.

The Authors absence from the Presse hath
occasioned these faults in the Print; which
candour I hope will beare with, and care
correct.

E Pist. line 3 read elpy. p. 1. mar. r. a p x 207. p. 2. l.
24 r. fallen. p. 17. l. 23 r. line. ibid. l. 27. r. allude
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p. 4. l. 19. r. staines. p. 94. l. 17. r. did not do. p. 134.
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bb
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